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The JOURNAL of SOCIAL FORCES

Volume I

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THE MEASUREMENT OF SOCIAL FORCES

FRANKLIN H. GIDDINGS

A TRUE and complete description of anything must include measurements of it. Even identification of it may turn on dimensions. A memorandum on a police blotter would hardly "nail" a crook if it recorded only such qualitative facts as color of eyes and hair, omitting to mention height or weight, not to speak of lesser items of the Bertillon scheme.

There has been a good deal of unprecise talk among sociologists and social workers about "social forces." For quacks and amateurs the phrase is charged with "mana." It creates an illusion of knowledge at command which suspends intellectual animation, and may end in mental coma. To scientific inquirers able to keep their heads it offers possibilities not yet exploited.

Social forces there are; obvious in manifestation or detected by accident, subtle in working or terrific in explosion, and so far known; but they are not yet brought within scientific description, certainly not within the quantitative formulation characteristic of our familiar descriptions of thermo-dynamic, chemical, and electro-magnetic forces. Therefore, they are not always correctly identified and classified. The lists of social forces that we now and then encounter in books, are impressive for other reasons than scientific value. To cite an item that recurs in more than one of them, many list-makers following Ward, name appetites and desires among primordial social forces. So they are, if all one means is that they are relatively elemental factors of social situations and happenings; but so also, in this sense, are gravitation and the precession of the equinoxes; and neither the one pair of forces nor the other offers us a hint as to the nature of society, its origin, or what it is likely to do next. The sociologist, casting about for a working hypothesis, would be in better luck

if his intuition turned to—well, let us say, the group-assembling power of eclipses or of medicinal springs.

In measuring anything, tangible or intangible, it is necessary to remember that the measuring process begins with counting items or units, and that all subsequent procedures are statistical operations. Measuring instruments are either (1) devices for precise delimitation of the units to be counted, or (2) devices for counting many units at once, as when we count twelve inches at a time by means of a foot rule or sixteen ounces at a time by means of a pound weight, or (3) devices for giving us ratios, the slide rule for example.

In measuring *forces* it is necessary to remember that it is impossible to measure them directly. We can measure them only in terms of what they do. For example, the kinetic energy of water falling from a height through a turbine, of an uncoiling spring, of super-heated steam back of a piston head, of an electric current, is measured by the number of pounds it can lift one foot in one second, or by any equivalent "work." The intellectual or moral force of a man is measurable to the extent, and only to the extent, that he "does things" which can be described in terms of units of accomplishment.

Furthermore, "work," "accomplishment," "something done," is always resolvable into one or the other of two concrete things, or into a combination of the two. These two things are: (1) a modification or a transformation of a condition or of conditions, as for example, the draining of a bog, the repairing of a house, the washing of a boy's face; (2) "starting something," "keeping something going," stimulating behavior and maintaining it, in short, "carrying on." To the extent, and only to the extent, that

these concretes can be resolved into units that can be discriminated, identified, delimited and counted, "work" can be measured.

Finally, measurements can be "checked up" in various ways. Three of them are important, and where all can be used, the measurement is approximately verifiable.

The first way is given us in the fact that all forces known to man, whether they are of the group that we call physical, or of the group that we call moral, are identified with concrete material bodies which store and carry them; and their possibilities of manifestation in kinetic energy, capable of doing work, are roughly proportional to such facts as the size, weight, number, composition, known qualities, and position, of the carriers. If, therefore, a smoking-car acquaintance tells you that half a ton of coal, thrown into the fire-box of a ninety ton locomotive, once pulled one hundred flat cars, loaded with pig iron up a twenty per cent grade for fifty miles, you know that he is a moron, an ignoramus, or a child of Adam in whom original sin has not been impaired by age. Or if, to take an instance from the human field, a pan-racial egalitarian tells you that Bushmen, Hottentots, Congo Pigmies and Philippine negritos, brought together in regiments and armed with javelins, could go through a Verdun, Chantilly, or Belleau Wood battle front, you have a similar "line" on him. Or, even if, to take one instance from politics, an assertive mind with democratic convictions tells you that the moron half of the American population is capable of electing Congressmen who, in their turn, are capable of knowing what "all the shooting is for" when a tariff bill or a League of Nations resolution is under debate, you can place *him* in one or another of the above named three categories, according to taste. In short, the identification of forces with concrete complexes of fact enables us to perceive immediately the limits within which our measurements certainly must lie and to know that if we have obtained a result which jumps over them we have made somewhere a preposterous error. It would seem that anything more obvious than this truth would be hard to discover, and yet alleged physical measurements in contempt of it, speculative values that jeer at it, and prosperity or calamity predictions that blaspheme it, are daily fed to a voracious public.

The second way of checking up is given us in the fact that every manifestation of force is associated with other manifestations, every condition with other conditions, every known mode of behavior with other modes. Three examples will suffice for my present purpose.

One: there is an association, which sometimes is a low, and sometimes is a high correlation, between an artificial transformation of conditions and *money cost*; and conditions affected by money outlay, if repeated or duplicated, have an average cost. Wide departure of any other measure of artificial transformation from this average, or usual, cost is a caution signal.

Two: there is an association which may be a low or a high correlation, between money *expenditure* and a transformation of conditions. For example, per capita expenditure for schools provides more education in one place than in another, and at one time than at another, but there are prevailing average relations between expenditure and such facts as number of school houses, number of school days in the year, and average attendance; and these averages must be kept in sight when making measurements of educational conditions.

Three: there is a correlation between the modifiability (and therefore the improvability) of human behavior and the organic mechanisms which we call brains. That instincts can be "reconditioned" (detached from old stimuli and made to react to new ones) we know; that habits can be taught and acquired, we know; that morale can be improved, army discipline has demonstrated. But, also, we know (or we can know if we will take the trouble to find out about it) that not all physiological and not all psychological elements, and not all the various ethnical complexes of physiological and psychological factors that compose a population, are equally teachable. Measurements of social betterments that do not check up with these facts should be held under suspicion.

The third way of checking up consists in having all observations of fact (i.e. all identifications and delimitations of the units to be counted) made by more than one observer and at different times; in like manner, to have all countings, distributions, totalings and analyzings of countings, made by more than one individual; and finally, to carry out the usual statistical pro-

cedures of comparing the individual results, and obtaining the probable error. Happily, it can now be said that economists, sociologists and social workers will be hereafter no more able than civil or electrical engineers, biologists or psychologists to hold down their jobs if they are ignorant of statistical logic and methods.

The mechanical equivalent of molecular, atomic, or electronic energy (for example, the mechanical equivalent of heat, or of electricity) is determinable with accuracy and is used in obtaining theoretical work-values, which, however, are not true measures of our resources of unexpended energy available for work. Resources are energies stored and carried in material bodies, and these are not homogeneous. Two apparently equivalent lots of wood, or coal, or oil, turn out to be not strictly equivalent in combustion. Therefore, our measures of resources (which often are the measures that we most need) are estimates only. They are derived from statistical frequencies, trends, and averages, and their value (i. e. their approximation to accurate measures) depends on the extent and representativeness of the data available.

How much work should a ton of coal of a given quality do? How many cubic feet of earth should ten men throw into a cart in an hour? How many families, dwelling two or three miles apart in a rural county, should a visiting nurse be able to look after sufficiently to insure each against any real neglect, to instruct mothers and children in essentials of health-protection, and attend to usual emergencies? What may reasonably be expected of a school superintendent in an agricultural county? What may reasonably be expected of an agricultural experiment station of a stated endowment and income? These questions, and thousands like them, are answerable only in terms of averages, obtained, in each instance, from a large number of representative cases.

Let us now return to social forces, and examine more particularly their characteristics, and the problem of their measurableness.

And first, what are they? The first step towards exact knowledge of anything is to define it, by discriminating it (from other things) and delimiting it.

The term "social forces," as I have intimated, is loosely used; in fact, so loosely that it has ac-

quired at least three different meanings. (1) There are energies that do not originate in society but which often produce social results. Conditions and circumstances, including hardships and dangers, that drive men into consorting and coöperation are in this sense social forces. It would be better to call forces that produce social results "socializing forces", whether they originate outside of society or within it. (2) Tremendous energies that originate in society produce results that may or may not be social in quality. Riots and lynchings, for example, are not. It would be well to call these energies "societal," regardless of the quality of what they do. (3) Then we should have, as the intelligible and accepted definition of "social forces," all energies that both originate in society and produce social results: the socializing forces that are societal, and the societal forces that are socializing.

What, then, is a social result?

Any thing, or quality inherent in association and inseparable from society is "social." "Society is any considerable number of human beings living and working together, and more or less enjoying themselves with one another; and a lot of ways, more or less organized into arrangements, and more or less made orderly by precedents and rules, in which we, human beings, carry on and help one another to make life secure and desirable."* It is a product of association, and association is by a by-product of the collective, or pluralistic, mode of the struggle for existence. Collective struggle, by comparison with struggle by solitary units, multiplies the chances of life. Society further multiplies chances, and makes life increasingly desirable, by deliberated policies and procedures, and reactions consequent upon them.

These policies and procedures assert, attempt, and largely achieve control. They are comprehensive, but in particular they undertake to determine, regulate, or otherwise govern, the following matters: defense and aggression; resources and opportunities; migrations, and the composition of populations; language, religion, education and morale; conditions and conduct affecting health and physical integrity; employment; income; social organization, from the family to the state, from master and servant to corporation and labor union, from bloc to political party.

* Quoted from a book in preparation, by the present author.

These controls affect each successive generation for the term of its natural life. Policies and procedures themselves, and their content of knowledge, are handed on from generation to generation in tradition and by systematic teaching, but not in biological heredity. Habits and knowledge have to be built up from their elements, as individual acquisitions, by each newborn child.

The reactions consequent upon control are: (1) A type-making constraint, which supplements natural selection, (a) by killing off kindreds that are composed of individuals or groups which are too quarrelsome, intolerant and unscrupulous for social cohesion; a killing off which gives a survival chance to whatever germ-plasm bears and hands on sympathetic and scrupulous impulses; (b) by killing off kindreds, and in the long run races, that are incapable of acquiring and using knowledge, or of being used (and, therefore, bred and protected, as cattle are) by knowledge-using stocks. (2) Explosions of self-determination assertative of liberty, and of ethical impulses repressive of exploitation. Large-scale exploitation undoes past achievement by giving a reproductive advantage to exploited stupidity. Therefore, the emotional and dogmatic explosions that repress it have a fortunate consequence, not always foreseen by the participant crusaders but vital to civilization. (3) A struggle between natural superiors and natural inferiors, taking form in class warfare, in rules and laws in restraint of ability, in egalitarian experiments, and in social revolution and counter-revolution. A normal outcome is the elimination of kindreds, classes, and societies in which inferiors have exterminated or by fecundity have submerged superiors, and have become ascendant.

In society (understanding by the word all the particulars that it denotes, including ways and arrangements of associative life, policies and procedures, reactions, products, and wastes) are comprised all the results effected by social forces. They are the work, the whole work, and nothing but the work, that social forces do. Therefore, they are the measures, and the only possible measures of social forces.

But is this work, then, itself measurable, in a strict meaning of the word: is it measurable in terms of units that can be delimited and counted?

We need not waste energy in arguing that society in its unanalyzed integrity is not; that its ways and arrangements are not; that its policies and procedures are not; and that such general reactions as tradition and opinion, faith and enlightenment, utilities and values, cohesion and liberty, conflict and survival, are not. What remains?

There are further products—proximate and ulterior—of social turmoil and evolution, which, in a statistical sense of the word, are tangible, and these, happily for sociology, are measurable. Although they are obviously only a part of the work that social forces do, and measures of them therefore are obviously not truly measures of the social forces at work (which, it now appears, are not really measurable at all) these products of social evolution *are* measures of the *effectiveness* of social forces, and are of scientific value.

Social forces directed by knowledge, and discharging themselves through the mechanism of social organization, have increased the per capita food supply of the human race and diminished the chances of death by starvation. They have made it possible to diminish the annual number, per million individuals, of deaths and disabling injuries by accident and violence. The possibility would become reality if our "enlightened" population contained more men and women of B and A intelligence and fewer morons. Per million deaths and disabilities from endemic and epidemic diseases have been diminished. The ratio of safe, sanitary and decent housing to population has been increased. Income earning opportunity per capita has been increased. In civilized lands education has been provided for nearly all who have the will to avail themselves of it.

These concrete products of social forces are outstanding by reason of their importance. There are many others that need not be named. All are measurable statistically in various ways, but most conveniently and perhaps most accurately by the approximation to zero of the number of disabilities and deaths from such specific causes as famine, accident and disease, and by the approximation to zero likewise, of the number of unsafe, unwholesome and indecent dwellings, individuals unemployed, and illiterates.

These measures are representative of condi-

tions, or factors, which are necessary for the emergence of an ulterior product of social evolution, namely, an adequate mankind. Human society is not an end in itself, it is only a means. The normal outcome of social dynamism and functioning is the conservation and development of men and women adequate to carry on a relatively desirable life, to make it yet more desirable, and to hand it on, so bettered, to posterity.

In what then does adequacy consist? Answers to this question a generation ago were more or less wrong. Our later biology, and a psychology that is rooted in biology, have given us an answer that we can rely on, and can build our statesmanship upon if we have sense enough to do it.

Every human being comes into the world with an equipment that is inborn (inherited) but which can be educated, disciplined and made to function within a wide range of possibility and efficiency. Society does the educating and the training, but it can affect hereditary equipment only by selection, that is, by killing off certain types of equipment and conserving others. Adequate men and women, therefore, are men and women who, by inheritance, are anatomically normal, physiologically sound, and mentally able; who by education are equipped with knowledge, by discipline are made self-controlled, and by training are made effective; and who, finally, are fecund, reproducing their race, transmitting their hereditary qualities to a posterity which, so equipped with ability, will conserve and increase knowledge, improve education, perfect discipline, and increase the desirableness of life.

Provided with this description and conception of adequacy, we perceive that human beings are not equal as individuals (as mentalized organisms) and that they never can be, however democratic our laws and institutions may become. Every population is seen to be made up of grades, or strata. Roughly, these correspond to distinctions made in popular speech. There are natural superiors (i. e. superiors made so by nature and not by law) natural mediocres, and natural inferiors. Natural superiors have intelligence above C (on the marking scale of the now-familiar intelligence tests) and they have no hereditary defect. Natural mediocres have an intelligence of C and no hereditary defect.

Natural inferiors have intelligence below C, or they have other hereditary defect.

If with these qualities we combine fecundity, as for sociological purposes we must, we get five grades, namely: A. Natural superiors who maintain a high birth rate, thereby transmitting their high qualities to posterity. B. Natural superiors whose birth rate is low; they serve their generation, and their thoughts and achievements may serve posterity, but their qualities die with them. C. Natural mediocres; their birth rate may be high or low; whatever posterity they have will be mediocre. D. Infecund natural inferiors; they are harmful while they live, but they do not transmit harmful qualities to posterity. E. Natural inferiors who maintain a high birth rate; the men and women of this grade are wholly harmful; collectively they are a vast anti-social force.

All social forces are generated in grades A and B. They carry the entire load of social work. All progress is their achievement. Intelligence tests indicate that grade A comprises only four and one-half per cent of our total population and grade B only nine and one-half per cent.

It is the new statistical material provided by the intelligence tests (not only the army tests but also the tests which are everywhere being made in schools and in industries and which, on the whole, are remarkably confirming the results of the army tests) which enable us now by combining them with older statistical materials to arrive at a general measure of adequacy; a measure which enables sociology at last to advance with sure steps upon the scientific road of quantitative prevision. The measure is simple and will readily be understood by the reader who has carefully followed the foregoing observations. Adequacy, and therefore the ultimate effectiveness of social forces, is measured by two sets of correlations, namely: (1) the negative correlation of birth rate and the positive correlation of death rate with hereditary defect, (2) the positive correlation of birth rate and the negative correlation of death rate with intelligence.

These correlations measure the net value of human society; the net value of the existing, or of any possible social order. They measure that hitherto indefinable thing, progress.

They should be ascertained, not only for entire populations, but also for component and con-

stituent groups, because the shifting of these, when so measured, will indicate the trend of our civilization. They should be ascertained for color races, for the native and the foreign born,

for nationalities, for local communities, for kindreds and families, for the adherents of religions and sects, for the alumni of colleges and universities, and for occupations.

STATE PROGRAMS OF PUBLIC WELFARE IN THE SOUTH

BURR BLACKBURN

The words "Public Welfare" as applied to a service of state or local government within the past ten years have been narrowed to a restricted meaning. They have been substituted for the words "Charities and Corrections" to cover the field of governmental action on behalf of victims of improper social conditions.

However, they carry a larger conception than the old words, "Charities and Corrections." The old idea was that, when the church and private philanthropy have failed to save, when the dependent is a permanent pauper, the mentally diseased permanently insane, and the delinquent must be locked up for public safety,—then, and then only should the expense be paid from public taxes. But social students have proven that many who have been consigned to public care need not be permanently paupers, nor insane, nor dangerously delinquent, and in recent years governmental services have been invaded by trained social workers who are endeavoring to restore to self support and self respect the unfortunate who have or may become a public charge. Thus humanity is being saved for citizenship, and the government is saved thousands of dollars which otherwise would have been expended in permanent care.

And even more significant has been the new idea that out of the discoveries in the treatment of the unfortunate must grow those preventive permanent changes in the life of organized society which will reduce the flood of paupers, criminals and defectives. While the principal activity of the government service, now commonly called "Public Welfare," is saving the handicapped and maladjusted and restoring them as nearly as possible to self supporting normal existence, these same social workers are the prophets who are pointing the way to needed changes in the industrial, social, educational, and political structure of modern life.

It is this new conception of "Public Welfare" which has elevated, dignified, and inspired the

service of lifting the disabled. While one struggles to aid the unfortunate he finds time to study the causes of human failure. He has already so forcefully presented his discoveries to the public intelligence that he has the satisfaction of witnessing health and mental clinics, public health officers and nurses, recreation centers and visiting teachers, special and ungraded classes, vocational education and guidance, employment bureaus, minimum wage and industrial reforms which are preventing delinquency, insanity and pauperism.

So encouraged, he has turned with new zeal to develop and improve technique in his own special task of reclaiming the social wreckage cast at his feet. He is no longer satisfied, as in the old days of "Charities and Corrections," that the paupers shall be fed and clothed, the criminals jailed and punished, the insane and feeble-minded committed to permanent isolation. He is determined that the service of "Public Welfare" shall be so organized and equipped, the individual breakdown discovered early enough, and the treatment applied so effective, that thousands may be returned to normal life and happiness. It is because this spirit has permeated the government services that the old words "Charities and Corrections" have been relegated to oblivion, and "Public Welfare" assumes its place in the sun.

THE FIELD OF PUBLIC WELFARE

The services of Public Welfare are being built upon four age-old institutions whose original motives were permanent care or custody, and not treatment and restitution:¹

1. The almshouse, outdoor relief and the orphanage for the dependent.
2. The criminal court, for dispensing of justice.
3. The jail and prison, for the criminal.

¹ In addition, of course, to certain constructive aspects of administration, organization, and education.

4. The asylum for the insane, and mental defective.

Out of these have developed four types of specialists in social work:

1. The Family Service (or institutional) Worker, an expert in family adjustments and rehabilitation.

2. The Probation, Training School, or Parole Officer, an expert in estopping early criminal tendencies.

3. The Penologist, an expert in reforming criminals.

4. The Psychiatrist, an expert in mental disease and defect.

Thus we have four distinctive services of Public Welfare. 1. *Family Service and Care of the Dependent.* The family service, or institutional worker is not only striving to improve the care of the inmates in the almshouse and the orphanage, but to prevent their entrance into institutional life wherever possible, and to restore them quickly to community life.

First, he is organizing the community to use the "case work" method, or individual study of the family and its environment, to hold the family together, reinforce family ties, and re-establish its independence. Family service committees in neighborhoods, churches, lodges, parent-teacher associations, and county governments are being taught the principles of family service; brought into coöperation through county welfare councils and given the advice and assistance of a trained family service worker.

Second, he is developing special services which can be more effectively administered on a statewide basis from a central office, with the aid of local workers, such as the enforcement of child labor laws, the placement of children in foster homes, the administration of mother's pensions and industrial compensation, the training of the industrially handicapped, the care of illegitimate children, the investigation of applications to institutions, and the supervision of persons discharged from institutions.

2. *Probation and Training Schools.* The probation officer is endeavoring to change our antiquated court system so that the court's purpose will be, not merely to establish guilt, but by a thorough study of the individual, to determine what is causing his delinquency, thereby aiding the court so to mold the verdict that it may serve as the proper treatment for his cure. In many in-

stances he believes that treatment of mental and physical diseases, and probation under careful supervision are more effective than confinement.

He has succeeded in so changing the law that at least children under sixteen may no longer be legally treated as criminals, but must be tried in a juvenile court, and if not placed on probation must be cared for, not in a prison, but in a Training School, where they can be given industrial and vocational training, and released under the care of a parole officer.

3. *The Penal System.* The penologist, who has charge of law breakers that must be confined for the public safety, is striving to get away from the idea of punishment, and to apply the principles of science to the treatment of prisoners, so that they may be capable of normal living when released. He brings the psychiatrist, the vocational guidance expert, and the physician to his aid to improve the body and mind, and the family service worker to straighten out the prisoner's relations on the outside. He does not hold the prisoner in idleness, but discovers his peculiar abilities and keeps him busily at work in training for his future return to the community.

4. *Mental Hygiene.* The psychiatrist is endeavoring to change the insane asylum into a hospital where mental diseases will be arrested by scientific treatment, and the patient restored to society under supervision of a social worker. He is differentiating between the insane and the feeble-minded, and establishing separate institutions for the training of the higher grade feeble-minded, and colonies for the epileptic and the imbecile.

But he is not satisfied with an institutional program. He is organizing the community to recognize mental disease in its early stages and have it treated in clinics, while the feeble-minded child is to be recognized early enough through mental tests, to be given properly adapted training in special classes, thus developing habits of industry which will enable many of them to remain in the community under special supervision. His services are also demanded by the courts and the correctional institutions to determine the mental conditions of prisoners and prescribe proper treatment.

ORGANIZATION OF STATE PUBLIC WELFARE SERVICES

As yet these government services have not been organized and coöordinated under a well thought

out plan. It is important that each of them be given its proper place in the organization of the state governments, and not only that the state administrative functions be efficiently conducted, but that state supervisory oversight and improvement of county, community and private services be developed.

Unless these local and private services for the handicapped function efficiently their wards are not returned to self support and self respect, but are passed on to the state to be cared for at immense expense in courts, prisons, hospitals for the insane, and other institutions. Further, if children in private institutions, or placed by private agencies in foster homes, or aided in their own underprivileged families, are not given proper care and reasonable opportunities; if old people in county homes are neglected; if any of these county, community, or private enterprises break down, the tendency will increase to have the state assume these duties, at additional financial outlay.

The financial saving which may be effected by the state in improving the efficiency of local and private effort will be evidenced,—

1. By preventing the necessity of the state taking over activities which are now delegated to others.
2. By reducing the number of insane, criminal and defective to be treated at state expense.
3. By preventing waste of county and private funds in misdirected activities and in overlapping and inefficient effort.
4. By discovering and presenting scientific knowledge concerning the causes of social breakdown.

While it would be difficult to estimate the savings which will accrue in time as a result of such state services, it may be conservatively stated that the sum would undoubtedly run into millions of dollars. But the saving in human life and happiness and productivity for little children cannot be measured in dollars and cents.

Leaders are divided into several groups with regard to the ideal form of state organization in the field of Public Welfare.

Some believe that the whole program should be included in one department, with a director appointed by the governor, and a bureau for each service, with an additional bureau for the administration of all state institutions.

Others point to the dangers of disrupting ser-

vice with changing political administrations, and fear that the director would not be versatile enough to give proper balance between the services. They would like to see four separate departments under small volunteer boards so appointed as not to be dominated by any one governor. Under this plan the social administration of the state institutions would be placed in the departments where they would most naturally fit, but the fiscal affairs,—supervision and joint purchasing of supplies, exchange of surplus products, erection of new buildings and repairs, auditing, budget making, and special business and engineering services, would be in the hands of a separate state department of Fiscal Affairs.

Still others prefer separate boards responsible to the governor and legislature for each institution, or a Board of Control in charge of all institutions, with one or more state departments to carry out the extra-institutional program.

As a matter of fact the services are being gradually developed, sometimes tacked on to various departments, and the perfecting of organization will continue to be a matter of evolution based on conditions in each state. Meantime there are two definite trends which are evident in every state:

1. Some form of centralization of the purchasing and business affairs of state institutions. This must have its adaptable limitations.
2. Centralization in one department or bureau of the special statewide services of family service, probation, and after care, and the supervision of these services in the counties, including licensing and inspection of the work of private institutions and agencies.

The essential fact is that the spirit of the new "Public Welfare" has permeated our government services.

STATE ORGANIZATION IN THE SOUTH²

The process of changing the state's method from permanent care of the disabled to a program of prevention and repair has been under way in the south for some fifteen or twenty years, but progress has been most marked in the past few years. The new policy has taken firm root, and the future is sure to see immeasurable improvement.

Space would not permit the listing of changes

² Information herein based on replies to inquiries from Virginia, North Carolina, South Carolina, Florida, Georgia, Tennessee, Arkansas, Texas, and Alabama.

for the better in state institutions. Perhaps the most outstanding evidence is the establishment of training schools for delinquent boys and girls in every southern state, while institutions for the feeble-minded have been opened in nearly all of them.

But more significant has been the movement toward organizing services which prevent the necessity of sending people to institutions, which limit the admissions to those who actually need institutional care, and look after them when they are discharged. These efforts have centered in the newly created, or re-organized State Departments of Public Welfare in North Carolina, Virginia, South Carolina, Georgia, Arkansas, Tennessee, and the Child Welfare department of Alabama. The departments in Tennessee and Arkansas still use the old name "Charities," but have adapted their programs to the new method.

Each of them is developing certain state-wide special services on the one hand, while most of them are promoting local county organization, on the other.

STATEWIDE SERVICES

Statewide services have been limited by law principally to the fields of family service and probation, to the neglect of mental hygiene and penology. Mental hygiene in the south is still an institutional affair with little or no attention by the states to mental disease or defect outside the institution. The state departments of public welfare in North Carolina and South Carolina each employ one psychologist which is a slight beginning in this direction. There does not seem to be a single parole officer attached to a prison in the south.

Enforcement of Child Labor Laws is done under the direction of the Public Welfare departments in North Carolina and Alabama. Only in Alabama and Tennessee do the laws equal in every respect the requirements of the federal child labor law recently declared unconstitutional. Child labor laws are enforced by the labor department in Georgia, Texas, Virginia, Arkansas and Tennessee, by the department of agriculture in South Carolina, and by a detached inspector in Florida.

Placement of Children in Foster Homes is being carried on by the state departments of public welfare in Virginia and South Carolina, while these departments in all the Southern States

supervise and inspect the child placing done by private organizations.

Licensing Private Child Caring Agencies. This authority is vested in the departments of public welfare in Alabama, North and South Carolina, Tennessee and Virginia.

Inspecting, Reporting on and Developing Standards in County, Community and Private Institutions and Agencies. This has been the principal activity of all the departments of public welfare, and as a result the methods used have been improved until neglect or abuse in children's institutions is exceedingly rare, while it is greatly reduced in jails, almshouses, and prisons.

Industrial Compensation Laws have recently been passed in all the states except Arkansas, South Carolina and Florida, and are being administered by industrial or labor commissions.

Federal and State Aid in Rehabilitating the Industrially Handicapped is administered through the departments of education in Georgia, Alabama, Virginia, and North Carolina.

Other Special Services, such as state supervision of mother's pensions, guardianship of illegitimate children, approval of child adoptions, examining and certifying social workers, have not been undertaken in southern states. A bare beginning has been made in investigation of applications to state and private institutions and supervision after discharge. The state hospital for the insane in South Carolina has one social worker for 2,390 patients, and the South Carolina Department of Public Welfare makes investigations and renders after care for the institutions under its management, while the Arkansas department serves the three state reformatories in like manner. The Girl's Training School in Texas is a notable exception, with five social workers employed full time for this service. In no other instance can the work be said to be given the attention it deserves.

MANAGEMENT OF STATE INSTITUTIONS

Georgia and North Carolina still maintain their state institutions under the management of separate boards appointed by the governor, without any central business control, but with inspection by the state department of Public Welfare. (In Georgia the prisons are not inspected by the department of Public Welfare.) This inspection at best can prevent inhumanities and improve social treatment,—it cannot effect economies to any

great extent. And even in improving social treatment, the state inspecting department is seriously handicapped in handling state institutions, because of political influences. The inspection so easily develops factional fighting between state agencies, and the department is always in danger, if it tells the truth, of losing its appropriation from the legislature. One of the best checks on state institutions as well as departments, after all, is in the private state organization,—the prison association, the juvenile protective association, the mental hygiene association, or the state council of social agencies with the aid they can secure from national organizations.

South Carolina, Alabama, and Arkansas each have combination of institutions under one board, while others are under separate boards. South Carolina has three training schools for delinquents, and one for mental defectives, under the management of its Board of Public Welfare, while its hospital for the insane, schools for the deaf and blind and prison are each under separate boards inspected by the department of Public Welfare. Arkansas has a Board of Control over its hospital for the insane and schools for the deaf and blind, but separate boards for all others with inspection by the State Commission of Charities and Corrections. Alabama has separate boards for all institutions except prisons, which are under the Warden General.

Tennessee, Florida and Texas center the administration of all their institutions under one board, with inspection by the State Board of Charities in Tennessee (none in Texas and Florida).

Virginia, which has a separate board for each institution, and Alabama, are the only states which are leaving administration to the various boards, but placing business control, purchasing, building new equipment, engineering problems, etc., under a separate state board.

ORGANIZATION OF COUNTY PUBLIC WELFARE SERVICES

The services of Public Welfare in the county head up in the family service work by the county government, churches and fraternal organizations and private charitable groups; the probation work in the courts; the care of the delinquent in jail, prison and convict camp; and the mental hygiene work in clinics and special classes for mental defectives in the schools.

In most counties few of these services are

organized on a basis of reclamation, but rather on the old idea of permanent care. The dependents are still being pauperized; the courts send back the first offender for another chance in his old environment without probationary supervision, or pass him on to a prison experience from which he emerges a more dangerous individual; while the mentally diseased is allowed to become insane without opportunity for treatment and is then sent off, usually for life, to the asylum; or the feeble-minded is buffeted in the public schools without profitable or suitable training only to swell the criminal classes and to reproduce more of his kind.

The paid trained family service worker is always the wedge that must be driven into this situation, with the combined force of intelligent lay leadership. As a rule such a worker will either be employed by the county as probation officer, under an advisory board appointed by the courts, or as relief officer under a family service board appointed by the county government, or by a County Welfare Board representing the courts and county government; or by a private agency, (Associated Charities, Family Service Association, Red Cross Chapter, etc.) No matter how employed, where the family service worker is the pioneer, he or she will necessarily have to organize and advise groups interested in all four Public Welfare services, always looking forward to the time when each of them will have their trained special worker.

North Carolina, since 1919 has had a special law establishing a County Board of Welfare, with a paid worker required in all counties of over 32,000 population, and optional in others. There are now fifty-two counties with paid workers, and the state university through its School of Public Welfare is endeavoring to educate these county workers, most of whom were untrained when appointed. Virginia has recently adopted a state-wide plan. Georgia, Alabama, and Arkansas are striving through the Juvenile Court law to persuade the authorities to put on social workers as probation officers. Georgia has fifteen counties with paid social workers, Arkansas eleven, and Alabama six. The other state departments have no legal authority to develop county organization, and their states have paid workers only in a few large centers.

The progressive departments of Public Welfare realize that only by building up the local

forces can the line of defense against delinquency and dependency be finally strengthened to the holding point. Each of them is struggling to improve local organization and methods under existing conditions. The difficulty is that, even under the North Carolina plan, when the very best has been done, some rural counties will remain without the services of a paid trained social worker. The plan needs to be supplemented to provide for combinations of rural counties which cannot afford to employ a worker singly, so that some kind of trained service will be available in every part of the state.

All eyes are watching the experiment in North Carolina, and it is quite probable that during the

succeeding ten years every southern state will follow her lead, with similar legislation.

A further problem arises in the division of function and prevention of conflict and overlapping between public and private agencies in the county. This is specially difficult where both public and private agencies employ paid workers. However, this subject would require another article. Suffice it to insist that dead rot is sure to set in when the government service does not properly divide the field with the private groups, or where the private agencies stultify their influence by seeking and accepting funds from the public treasury, thus preventing their organized demand for efficiency in the government agency.

COMMUNITY ORGANIZATION: A STUDY OF ITS RISE AND RECENT TENDENCIES¹

JESSE F. STEINER

ITS RISE AND EARLY BEGINNINGS

Among the new terms which have recently sprung up in the field of social work, community organization occupies a prominent place. Several books dealing with this subject have already appeared, conferences of social work devote considerable time to its discussion, schools of social work have established courses of instruction designed to teach its principles and methods, and different phases of its interests are promoted by several national organizations, one of which bears its name. One does not need to go far back in the files of the National Conference of Social Work to search in vain for the phrase—community organization. Does the recent appearance of this term mark a new era in social work that will be characterized by a more fundamental and comprehensive attack on social problems? Or is it merely a more definite recognition of a type of work long regarded as essential, a change of emphasis made necessary by the increasing complexity of the field of social work? Our first approach to an answer to these questions must be through a brief glance at the social welfare movement of which community organization is a part.

Modern social work, which is sharply distinguished from the old philanthropy by its persistent efforts to make science its ally, may be said, broadly speaking, to have developed along two

parallel lines, the one concentrating upon the problems of the individual and the family, and the other laying emphasis on the improvement of the conditions of life. Frequently these two lines of work are spoken of as ameliorative and preventive. The one picks up and saves human wreckage and the other blasts the rocks and fills the whirlpools so that there is less danger of human disaster. From the one point of view social work appears as salvage and repair, while from the other angle it deals with fundamental changes in the whole social order. While historically these two aspects of social work developed along parallel lines, as a matter of fact their boundaries have always overlapped so that a rigid separation of function becomes impossible. The social case worker is much put out if his work is described as mainly ameliorative. From his point of view his constructive work with the disadvantaged individual and family is the logical approach to the problem of more wholesome living conditions. On the other hand the one interested in environmental changes that would enlarge the opportunities for normal life finds his work continually influenced and modified by individual needs and problems.

The fundamental distinction between these two lines of social work is found not so much in the specific types of work undertaken as in the social units dealt with. The goal to be reached is the same, but the points of attack are different. In the one case emphasis is placed on the problems

¹In the second article of this series Dr. Steiner will discuss the problem of social change in relation to community work.
—The Editors.

of the individual and the family; in the other on the needs of the larger social group, the community. But it must be remembered that the difference is one of emphasis rather than that of separate functions. The individual and family cannot be considered apart from their community relationships; the community is made up of individuals and families. The interests of all are so closely interwoven that the problems of one cannot be solved while ignoring the problems of the other. Nowhere is this close identity of interest better exemplified than in the Charity Organization Society, which has combined with its case work activities innumerable excursions into the field of social reform and community betterment. Indeed, many organizations now engaged in so-called community work owe their origin and development to the vision and initiative of social case workers.

Community organization is therefore nothing new. In its fundamental purpose it has long been most intimately interwoven in the whole fabric of social work. It owes its present popularity to the growing recognition of the necessity for better team work and for a more comprehensive attack on social problems. The recent emphasis on community organization means simply a greater concentration of attention on the problem of striking a proper balance between the work of specialized agencies and the interests of the people as a whole. Its increasing influence is satisfying evidence that sporadic and imperfectly related efforts to deal with social problems are going out of vogue. Modern social work has grown into prominence because of its use of scientific methods. It now seems to be taking a step forward, characterized by a more statesmanlike breadth of view and an insistence on the essential unity of its work.

For the first beginnings of community organization we must go back to those pioneer social agencies that blazed the way for the modern social welfare movement. The Charity Organization Society, which has already been referred to, grew very largely out of the very need of correlation and coordination which is now so strongly emphasized by those interested in community organization. Its early promoters pointed out in a striking manner the duplication as well as the wide gaps in the efforts of the community to relieve poverty, which represented in a large measure the social work of their day. While the dis-

tinguishing feature of this movement is usually thought of as insistence on scientific methods of diagnosis and treatment, it must be remembered that this could not be carried out successfully without the cooperation of the different agencies of the community. Along with their emphasis on case work methods an important place was given to the organization of the community to meet more adequately the problem of poverty and its attendant ills. The wide prevalence of such names as Associated Charities, United Charities, and Federated Charities bears evidence of the success of this phase of their work. Out of this attempt to solve their specific problem arose quite naturally a need for a more inclusive organization of all the social agencies of a community. This need during the past decade has found expression in the Central Council of Social Agencies, which occupies a prominent place in the community organization movement. Any effort to understand the nature of this movement must give due consideration to the fact that the Central Council of Social Agencies owes its early development very largely to the organization now known as the American Association for Organizing Family Social Work, and that this latter organization published the first manual describing the methods and principles of this important experiment in community organization.

In a very different but no less important manner the beginnings of community organization can be seen in the social settlements which were first established in this country a generation ago. This social settlement movement, which has been described as an experiment in organized neighborliness, did not attempt to accomplish its purpose by bringing about a correlation of community agencies. Its approach to its neighborhood problem was much more simple and informal. By establishing a neighborhood center where there could meet on terms of neighborly intimacy the best representatives of education and culture and those deficient in those advantages, the groundwork was laid for the development of a cooperative spirit which is the very essence of community organization. The social settlements in fact must be regarded in a very real sense as the forerunner of the modern community movement. To them must be given credit for leadership in the establishment of playgrounds for children and recreational facilities for adults. They were also a powerful influence in supple-

menting the wider activities of public schools and in demonstrating how educational facilities could be extended to include the adults of a community. In a similar way they have fostered the growth of interest in public health and have been influential leaders in raising standards of hygiene and sanitation. One need only mention such social settlements as Hull House of Chicago, South End House of Boston, and Henry Street Settlement of New York to call to mind their immense contribution to community work. If community organization has for its purpose the socialization of the people by affording them opportunities to work together in meeting their common problems, then the contribution of the social settlements to this movement can hardly be overestimated. By demonstrating in their local neighborhoods the results that can be accomplished by a simple organization of activities to meet recognized needs they have paved the way for the wider work now being undertaken by different aspects of the community organization movement.

TYPICAL EXPERIMENTS IN COMMUNITY ORGANIZATION

The School Community Center Movement.

Popular interest in community organization owes a great deal to the widespread effort to organize the community around the public school as the social center. From this point of view the school district, whether consolidated or not, is regarded as the community, and the people living therein are brought together in the school building for community gatherings which may be recreational in their purpose or designed to make possible united action in dealing with local problems. The plan for the use of the school as a social center was first worked out in Rochester, New York, in 1907 and by 1911 had been widely enough adopted to justify the organization of a National Conference on Civic and Social Center Development. Since that time the movement has grown until at present there are over a thousand school buildings which are serving regularly as a center for community activities. The prominent place that the movement now occupies is seen from the fact that there is a Community Center Section of the National Education Association, and a National Community Center Association which publishes a bulletin called "The Community Center."

Community organization, as viewed by those

interested in the school as the community center, is carried out by the organization of a local community center association, made up of all the different groups in the community that make their headquarters in the school building. While the activities of these different groups may be varied, their chief interest is usually in the fields of recreation, adult education, and civic life. Even where the community center work has been most successful, agencies dealing with problems of the disadvantaged and antisocial classes are not likely to be included. This tendency toward specialized functions has grown quite naturally out of the chief interests of the school, and has undoubtedly been necessary for the continuance of the movement. The justification of its assumption of the role of community organization is found in its efforts to enlist the support of all the people within the school district in behalf of certain activities. While it is easy to point out that the school district is not always coterminous with the community and that the work of the school community center is frequently very limited in scope, yet the type of activities it represents is popularly identified with community organization, and cannot be ignored in an estimate of the community organization movement.

The Playground and Recreational Movement.

Following the pioneer work of the social settlements along recreational lines, there was established in 1906 the Playground Association of America, which assumed active leadership in the organization of playgrounds and recreation centers in various cities. Shortly after America's entrance into the world war, the War Department Commission on Training Camp Activities asked the Playground and Recreation Association of America "to be responsible for the stimulating and aiding of communities in the neighborhood of training camps to develop and organize their social and recreational resources in such a way as to be of the greatest possible value to the officers and soldiers in the camps." In response to this request War Camp Community Service was organized by prominent recreational leaders, and assumed responsibility for the correlation of the activities of the various agencies interested in the recreational problem of the camp communities. Among the agencies that came into the War Camp Councils were the Young Men's Christian Association, Young Women's Christian Association, American Red Cross,

Knights of Columbus, Jewish Welfare Board, Salvation Army, Chamber of Commerce, women's clubs, schools, and churches. War Camp Community Service therefore became a great experiment in community organization of leisure time activities carried on under war time conditions.

The success of this experiment seemed to point the way to a recreational movement comprehensive enough to meet the needs of every city and small community. Accordingly, after the close of the war, there was organized Community Service (Incorporated) which inherited the good will and experience of its predecessors, the Playground and Recreation Association of America and War Camp Community Service. This new organization, through its national headquarters, studies recreational methods and from time to time issues handbooks and bulletins designed to make available to the whole country the experience gained in the development of recreational work in various communities. Community Service (Incorporated) also maintains a staff of "community organizers" whose entire time is given to the promotion and organization of recreational programs in communities that request their assistance. In addition, district representatives render a continuation service to communities where the work has been established. In the early efforts to organize Community Service in local communities, the plan was followed of asking representatives of different agencies to serve as members of the Board of Directors of the new organization. This was done doubtless with a view of facilitating the correlation of the varied recreational activities in the community. Later this method of organization was abandoned, and the directing body was chosen because of qualities of leadership and ability irrespective of their affiliations with other agencies.

Community organization from the point of view of Community Service (Incorporated) is the organization of the resources of a community in the interests of its leisure time activities. The use of the term community organization in this limited sense seems to do violence to its logical meaning, but it must be recognized as one of its popular usages, justified, perhaps, by the fact that emphasis is laid on the correlation of all the forces interested in the recreational problem. At any rate the community organization movement owes a great deal of its wide popularity to the

activities of those at work in the recreational field, and any effort to understand its development and present status must take this fact into consideration.

➤ *The Country Life Movement.* Another type of work which has exerted a profound influence on community organization is that carried on by those interested in the solution of rural problems. The modern country life movement may be said to have received its initial impulse from the Roosevelt Country Life Commission which was appointed in 1908. The distinguishing feature of this new movement was its interest in the human, rather than the economic, aspect of agriculture. Instead of concentrating attention almost wholly on farm production, as had been the practice of many farm agencies, its leaders laid emphasis on methods of making farm life more wholesome and attractive. This so called country life aspect of agriculture has found expression in various efforts to correlate and unify the agencies at work in rural recreation, rural health, rural education, and other lines of work affecting the welfare of the rural community.

Because of the wide differences between city and rural conditions the methods that had been followed by city agencies were not at all applicable to the rural and small town situation. This problem has led to a great deal of discussion as to what should constitute the rural social unit, and the type of organization that would best meet the needs of sparsely settled communities. In fact, some of the most significant contributions to an understanding of the nature of community organization have been made by rural sociologists. Of great importance are the experiments that are being carried on in this field under various auspices, as, for example, the single purpose organization like the farm bureau which endeavors to extend its work to cover the entire community; the general purpose organization such as a community improvement association designed to minister to almost any community need; and the community council in which the local agencies join together in developing a community-wide program. The situation is still further complicated by the activities of county, state, and national agencies in small communities. The need of the correlation of their work, provision for their support, and the determination of their place in local community activities are some of

the perplexing problems which have made inevitable recent emphasis on community organization in so far as it pertains to the rural field.

The Community Council Movement. Strong impetus was given to the work of community organization during the world war by the organization of the Community Councils of the Council of National Defense. Immediately following America's entrance into the war, the Council of National Defense, which was created by act of Congress to aid in mobilizing the resources of the nation, set in motion its plan of organization, which included the establishment of State and County Councils. It soon became apparent that the organization must be carried still further, to smaller population units, in order that the channel of communication between the government and the people could be made more complete. Authorization was therefore issued for the formation of Community Councils, with the public schools recommended as the local headquarters. Under the impulse of the war spirit that plan was widely adopted, and Community Councils were organized in large numbers in many sections of the country.

The Council of National Defense in the organization of its Community Councils drew largely upon the experience gained by the Playground and Community Center movements. The plan adopted was designed to create a community council that would combine the good features of a federation of agencies and a community organization in which all citizens have membership. In order to bring this about, the governing board was made up of the official representatives of all the social and civic agencies, together with citizens chosen by the people of the community at an open meeting. In this way there was brought together a group of influential people capable of expressing the will of their constituency in whatever joint action seemed desirable. Such a council was an improvement on a federation of agencies, which is likely to fail to give expression to the voice of the people as a whole. It also was more effective than a council made up entirely of popularly elected representatives of the people, because the latter has a tendency to go ahead with its plans without keeping in close touch with the agencies through which a large part of the work of the council must be done.

Without doubt a large share of the success of these Community Councils was made possible

more by the war situation than by any special virtue in the plan itself. During the war emergency coöperation was easily secured. Local jealousies were laid aside, influential leaders gladly gave their services, and the people vied with one another in patriotic undertakings. Under such conditions one would expect the Community Councils of Defense to attain wide popularity and usefulness. Nevertheless the Community Council plan of organization was fundamentally sound, and with certain variations has been tried out successfully under various auspices in both city and country. It is essentially the plan of organization used by the Massachusetts State College of Agriculture in its community work. The Community Councils of New York City which attracted wide attention a few years ago are another illustration of this phase of the community organization movement.

The Central Council of Social Agencies. The diverse and complicated activities of social agencies in cities have brought about a situation that has exerted a powerful stimulus on community organization. Even in cities where to the ordinary observer social agencies seem to occupy a very subordinate place, it is surprising to find how many different organizations are touching upon some phase of social welfare work. Within the past generation there has been a rapid development of private social agencies, each sponsored by a group of people whose chief interest is centered in their particular approach to the social problem. Along with this growth of private agencies, there has been a tendency for the government to accept increasing responsibility for the welfare of its citizens, a movement which in certain states has brought about the establishment of departments of public welfare with a wide scope of duties. In addition to these formally organized private and public social agencies, there is a large number of other organizations,—civic, fraternal, religious, educational, and economic,—that place considerable emphasis on social aspects of their work and thereby take their place among the multitude of agencies at work in the field of social welfare.

As a result of these extremely varied and frequently unrelated attacks on social problems, it has become almost impossible in many instances for a city to measure accurately what its citizens are accomplishing in this field of work. In too many places social work has developed in what

seems to be a hit and miss fashion, and not as a part of a well thought out plan of community betterment. Certain problems, because of their nature, attract public attention, and agencies to deal with them are promptly organized. Other problems may be less spectacular, and consequently tend to be overlooked, or at least fail to receive adequate attention. The difficulty is that no group of people has been charged with responsibility for looking at the city as a whole and working out a comprehensive social welfare program designed to meet the entire situation.

This problem in community organization has been met in many cities by the organization of a Central Council of Social Agencies. This is not an attempt to foist upon the community an additional agency with its demands for the support of the people. Neither is it an effort to centralize social welfare work by doing away with individual agencies. On the contrary it is simply a device for gathering the specialized agencies into a coöperative movement that will conserve their necessary freedom and at the same time make their joint action possible.

A Central Council of Social Agencies is made up of the official representatives of all local agencies engaged in social work. Usually it is made even more widely representative of all the interests in the city by adding to its membership several members at large who represent the city as a whole. Executive heads of certain city and county departments, such as the health officer, superintendent of public welfare, and superintendent of schools, are *ex officio* members of the Council.

It is obvious that such an organization provides in a very effective way the machinery needed for general oversight of the entire social welfare work of the city. Its membership is composed of those best qualified for leadership in this field. Every individual agency, including public departments, is represented and has the opportunity of interpreting its work to other members of the Council. There is no need to fear that the Council will get into the hands of an outside group desirous of dictating social policies, for its membership is made up of officially designated representatives of the different agencies. If there is any question about the duplication of work among agencies, as for instance among those engaged in relief work, the Council is qualified to study the situation and pass judgment on it. If the city needs better

recreational facilities, the Council can take steps to bring about the organization of an agency interested in recreation or can ask existing agencies to enlarge their programs to meet this need. The important thing is that the Council provides a group of influential and well qualified people whose first thought is not the promotion of any particular agency, but rather the welfare of the whole city. Their duty is to see the city with all its needs and resources and then work out a comprehensive program in which each agency will find its appropriate part.

A large part of the work of the Central Council of Social Agencies is carried on through its special standing committees, whose memberships are made up of those actively interested in the different problems needing attention. Through this plan of committee organization there are brought together the people working in similar fields, who need the opportunity for an interchange of opinions and plans in order to avoid friction and misunderstanding. The simple meeting together of such a group as this means a step forward in a mutual understanding of what is being done. When their committee report is made to the Council, opportunity is afforded this larger group to estimate this work from the standpoint of the whole community, and to recommend whatever adjustments or enlargement of programs of individual agencies may seem necessary. Any formal action of the Council in such a matter as this is of course purely advisory, and is not binding upon individual agencies until formally approved by their boards of directors. There is thus no danger of the Council becoming a super-agency with power to exert arbitrary authority. Its decisions, however, will have great influence, and rightly so, for the Council when properly organized is representative of the best social thought of the city.

The present tendency is for the Central Council of Social Agencies to go beyond this coördinating function, and accept responsibility for financing those agencies within the Council that desire to coöperate in a joint budget plan. When this is done the Council is frequently known as a Welfare or Financial Federation, a type of organization that has proven very successful, especially in large cities. Over 50 cities raised their social welfare budgets through a joint budget plan in 1921, the amount in each city ranging from ten thousand to three and three quarter million dol-

lars. A joint budget for all the agencies that solicit support from the public, and a concerted annual drive for funds, usually make a strong appeal to the business man, who welcomes the application of modern business methods to the administration of social work. Undoubtedly the Council that raises the funds of its constituent agencies has greater influence over their activities than does the Council that limits its efforts to the work of coördination alone. The rapid spread of financial federations throughout the larger cities of the country, and the attempts that are being made to adapt their methods of work to smaller cities, stand out as facts of special significance in the field of community organization.

The Cincinnati Social Unit Organization. Possibly the most novel and interesting experiment in community organization has been made by the National Social Unit Organization, which conducted a three year program in Cincinnati beginning in 1917. This plan of community work grew out of a health center experiment carried on in Milwaukee in 1911-12 by Mr. and Mrs. Wilbur Phillips. When the Milwaukee program was interrupted by a change in the city administration, the National Social Unit Organization was established with a view of testing out still further this new plan of community work. A three year budget was raised and the Mohawk-Brighton district in Cincinnati was chosen as the place where the plan should be put in operation.

The purpose of the Social Unit as stated by its leaders was "to promote a type of democratic community organization through which the citizenship as a whole can participate directly in the control of community affairs, while at the same time making constant use of the highest technical skill available." The plan of organization devised to bring this about was very simple. The Mohawk-Brighton district was divided into 31 blocks of about 500 people each. Each block elected a block council which in turn chose its executive or block worker, whose duty it was to get acquainted with all the people of the block, know their needs, and to represent their interests when questions of policy or procedure arose. These 31 blocks formed a Citizens' Council, which, because of its members' first hand knowledge of the district, was an invaluable factor in discovering and interpreting the needs of the people.

Coördinate with the Citizens' Council was an Occupational Council made up of representatives

of the business, professional and labor interests of the district. Each occupational group that had special knowledge or skill to contribute to the service of the community was organized and chose its executive, who became a member of the Occupational Council. This Occupational Council, whose membership comprised a doctor, lawyer, nurse, teacher, social worker, business man, etc.; became the planning body of specialists who had responsibility for providing the skilled services to meet the needs discovered by the Citizens' Council. For example, if a health need was presented to the Occupational Council, the representative of the doctors brought the matter to the attention of his professional group and called upon them to work out a solution.

The members of the Citizens' and Occupational Councils formed the General Council, which elected an executive and was the governing body for the entire community organization.

One of the most significant features of the Social Unit plan is its effort to make social work democratic. Instead of following the principle of benevolent paternalism so characteristic of social agencies, the people themselves decide whether they wish the work organized and have the controlling voice in building up the organization. The citizens select their own block workers. The occupational groups choose their own representatives. These two groups appoint their executives, and determine the policies and activities to be put into operation.

The work done by the Social Unit in Cincinnati during the three year experimental period must be regarded as successful, although it was handicapped by difficulties growing out of the war situation, and by the opposition of people who misunderstood its plan and purpose. More experience must be gained before we can tell whether the plan can be adequately financed by local contributions and be made applicable to different types of communities. Nevertheless it seems to point the way to a method of community organization that holds great promise for the future.

THE NATURE AND SIGNIFICANCE OF COMMUNITY ORGANIZATION

From this brief survey of some of the more important experiments in community organization, it is apparent that the term includes a wide range of activities. The distinctive element that all

these experiments have in common is their effort to bring about a proper adjustment and interrelation of the social forces of community life. The social unit dealt with is "community" used in its more popular and general meaning of any group of people living in a geographical area, whether large or small, and bound together by certain interests. The present use of the term "community organization" grew out of this conception of community which explains why such extremes as the rural school district and the large city serve as the unit of work for the community organizer. It is by no means easy to limit the field of community organization by a more precise and logical definition of community. From the point of view of the rural sociologists, a community is "the smallest geographical unit of organized association of the chief human activities." Neither the school district on the one hand nor the large city on the other would come within this definition of community, although both are widely used as units of work by important agencies in the field of community organization.

The fact is that "community organization" is rapidly taking on a technical meaning which carries it far beyond the scope of the term community used in any narrowly restricted sense. In its fundamental meaning community organization is practically synonymous with the organization and coordination of social forces, whether those of a rural community, a city, a county, a state, or a nation. Confirmation of this is found in the growing number and influence of county, state, and national councils of social and health agencies that are concerned with the same problems confronted by the community organization of a town or a rural community, and that have adopted similar methods of procedure.

Community organization viewed in this light represents a fundamental aspect of social work inherent in it from the beginning, and growing in importance as the nature of the social problem becomes better understood. Efforts to achieve its

purpose must necessarily be varied, because of the difference in the units dealt with. The different types of experiments in community organization are in fact attempts to develop a mechanism applicable to specific situations and conditions. Uniformity of method and technique is not therefore a goal to be sought. On the contrary any insistence on a stereotyped form or standard method to which a label of approval has been affixed by experts must be regarded as a backward step. General methods of procedure applicable to certain types of communities will probably be as far as we can go in developing a mechanism for community organization. Any attempt to do more than this in the way of standardization of method ignores the fact that no two communities are ever alike. Each community differing from every other in an infinite variety of ways stands out as an individual problem for the community organizer.

It seems probable that the experiments already made in community organization have worked out in a general way the methods of procedure best adapted to the needs of different types of communities under present conditions. Further refinements in technique will still be made, but the opportunities for greatest progress do not lie in this direction. The next step must be toward a better understanding of the problem of social change in its relation to community work. Communities must be carefully studied over a period of years in order to acquire a better insight into the processes involved in the growth of institutions, their adaptation to changing conditions, and their tendency to become weighted with old traditions. The factors that enter into the organization of the social forces of a community cannot be understood without a thorough knowledge of the principles of collective behavior. To social psychology rather than to administrative science must we look for further light upon the problem of community organization.

Teaching and Research in the Social Sciences

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

A FIRST COURSE IN SOCIOLOGY

LEE BIDGOOD

THERE are three phases of the new interest in things social. One is the effort to improve social conditions. We call this social work. One is the construction and study of theories regarding social relations. We call this sociology. The third is the dissemination of social information. This is a part of education. In comparison with the other two it is relatively undeveloped, and should not remain so.

Education is the strongest force now under social control, and the part of it which deals with social facts ought not to be neglected. Even those whose primary interest is in social work or in social theory recognize the importance to their own cause of a wider diffusion of social knowledge. The practical value of such education is great. But the spread of learning among the people is an end in itself, apart from any utility that we may at the moment see in it. Mankind advances with knowledge, and knowledge of our social life is not the least important kind.

The strategic positions in education are the undergraduate curricula of the universities, colleges and normal schools. By securing a place in these curricula we can reach a great majority of the leaders of American life in all walks. We furthermore mold the teachers in the high schools and lower schools, and thereby in large degree shape the opinions of the masses who do not reach the colleges. Through the university extension system, furthermore, we can carry our facts to the adult masses who are beyond college age but are craving for more knowledge, better than in any other way.

Unfortunately, college education in sociology has so far met with comparatively limited success. It does not reach a majority of university undergraduates. The separate and well de-

veloped fields of economics and political science are of course not included in this discussion. The majority of college undergraduates who take sociology go no farther than the first course. It does not appear that those who "elect sociology" are usually inspired with a sane and healthy interest in social welfare or given any great amount of knowledge about the social life of their own country.

This condition is due largely to the type of first course usually given in social science. We wish to scrutinize this typical first course, and to offer constructive suggestions.

The content and sequence of courses in social science have for the most part been dictated either by the sociologists or the social workers. The sociologists almost invariably establish a first course composed of a brief of sociological speculations, with concrete illustrations drawn mostly from the social life of other lands and times. There is very little given the student about the social life of the United States today, except perhaps as regards divorces. Variation in these courses from university to university and from textbook to textbook consists mostly in the brand of theory taught.

The schools of social work are generally controlled not by the academic sociologists but by the social workers. The social workers are interested primarily in training aids and successors for themselves. They are often ignorant of sociology in the sense of the doctrines of the professional sociologists, but, perhaps the more on that account, preserve a respectful attitude toward them. They concede the value of sociology, but fail to give it a predominant position in the curriculum of the school of social work.

The courses in sociology in the schools of social work are almost invariably of a practical descriptive nature, often based upon or illustrated by case work. In these higher courses the student gains an intimate knowledge of American social life, but only in the limited, specialized phases which they cover.

The educators proper do not interfere in the matter. In the universities, colleges and normal schools, they leave the selection, matter and method of the first course entirely to the professional sociologists. Anything called "sociology" satisfies the administrative authorities. They hear quite a bit about sociology, so they feel they must offer it. Whatever a sociologist labels "sociology" suits them. This is natural and proper, and will facilitate the change to a better type of first course. In the school of social work, the administration relies on the social workers to plan the curriculum, with the outcome already described.

The results of this type of first course in social science are not usually satisfactory, even from the viewpoint of the sociologist or of the social worker. Immature sophomores are not fitted to comprehend social theory. Almost lacking in a knowledge of social facts, they memorize rather than weigh the doctrines taught them. Discussion and criticism resolves themselves into mere logomachy, and even in the "live" classes are participated in by only a small proportion of the students. Among these few a certain cleverness may be developed, but not the scientific attitude. The average student who is not already planning to be a sociologist or a social worker tends to be repelled. The concrete facts presented are mostly brought in as illustrations rather than for their own sake, and are principally taken from lands far away in time or space. They entertain rather than instruct. It is a matter of common knowledge that sometimes they are consciously or unconsciously chosen so as to appeal to the emotional type of student, and even to the morbid or prurient.

On account of its theoretical basis, the ordinary "sociology one" is not elected very widely, and it does not commonly encourage the taker to pursue further study of social science. It is not a good foundation either for a "major" in sociology or for the school of social work. Theory can only be properly appreciated after

facts have been learned. Doctrines that are illuminating to those learned in social science are really quite meaningless to the beginner. Our curriculum builders unconsciously make the common error of shaping their courses in a manner which would be logical and attractive to themselves, were they to pursue that curriculum with their present knowledge. They forget that the beginner must approach the first course without any of the learning which the curriculum builders possess.

Most of all, however, the present first course in social science is unsatisfactory from the viewpoint of education for civic leadership. It does not fit the young men and women who take it for participation in the social life of America today. It does not reach enough of the undergraduates, and is not suitable training for those who do take it. Supposing that it were the best foundation for those specializing in sociology or in social work, there remains the fact that only a small fraction even of those who take "sociology one" become either professional sociologists or social workers. The larger group which takes only the first course is not getting what it needs for civic life and community leadership.

What the first course in social science should consist of is a description of the social institutions and life of the United States at present—that is, of American society.

It should not contain a patter of the names of famous sociologists, their books, and their doctrines reduced to catchwords. That is ill fare enough even for graduate students. To digest it requires an appetite sharpened by the settled resolve to become a sociologist. However helpful it may be to the instructor who is "brushing up on his theory," it is hopeless from the viewpoint of the beginner.

Nor should it attempt to present fully the theories of any one of these great sociologists—not even of the head of the department. If we know anything at all of scientific method it is that generalization should follow, not precede, the accumulation of facts. Let the student learn some facts first, then later, if at all, introduce him to theory.

The facts selected should not be those of primitive life, of ancient peoples, of retarded groups, or of out-of-the-way lands. Such facts to be sure are interesting and valuable, especially for

comparison with American conditions. They should be presented in subsequent courses.

The content of the first course should be facts of the social life of the students' own age and country. Just as the standard first course in political science now is a description of the government of the United States, so should the first course in social science be a survey of the society of the United States.

This is not the same as a study of social problems. The first course should deal primarily with the normal social life of our country, and with the abnormal only in its due place and proportion. Pathological conditions should not be overemphasized. Appeal to the emotions should be avoided. It is not the object of a college course to make people "see red." Equal care should be taken to avoid pandering to morbid tastes. Faithful and true description should everywhere be the aim.

Such a course as this is the best possible foundation for the study of sociology in the usual sense of that word. Knowing something of the social institutions of his own country, the student can appreciate the social life of distant lands and ages, and can launch intelligently on the study of social theory. He is going from the familiar to the strange, from the concrete to the abstract; is starting with a course for which he has an apperceptive basis. That such is the correct procedure is a commonplace of education. It is time that we apply it in teaching social science.

The study of American society is also the best basis of a course of training for social work. The trouble with many social workers is a too narrow specialization, too little knowledge of phases of our social life other than that with which they are dealing. They need a comprehensive view of American social conditions as a whole. They need not only to have some little knowledge of the whole field but to see things in proportion. Such a first course as has been described will help them. No step would tend more to unify the profession of social work and to broaden the vision of its practitioners than to

make a sober and systematic study of the facts of our social life as a whole the first step in training for social work.

Above all, the study of American society is one of the most valuable elements in the preparation of all young Americans for citizenship. It appeals especially to the most ambitious type of undergraduate who is planning to enter law or business. Young men of this type will be in positions of social leadership whether they aspire to or not. Through their prominence in the community they are naturally put forward as members of committees, directorates and boards, official and unofficial, dealing with social questions of every kind. And this happens quickly. Experience in one state university is that these men begin to appear on school boards, lunch clubs, board of trade directorates, and committees charged with raising money for every species of social work, within five years after graduation. If they fulfill the promise of their university days they must all inevitably be put into positions of community leadership. Why not give them some training while in college for the social responsibilities which are sure to come with success?

Not only students in the colleges of liberal arts, but those in the schools of commerce, in the pre-law courses, in the normal schools and schools of education, in the pre-medical courses most of all, and perhaps even in the engineering colleges should be allowed and encouraged to take this work. Nearly all of them can spare three hours for a session, and within that time it is possible to give a description of American social conditions which will be helpful to them as long as they live.

Whatever the merits or weaknesses of any particular attempt to put in practice the idea of the first course in social science above described, it is the writer's firm belief that the idea itself will eventually be adopted by our institutions of higher learning. Some will take it up gladly and quickly, some will come to it late and hesitantly; but all will in time make their first course in social science a survey of American society.

THE SOCIAL STUDIES

EDGAR DAWSON

THE National Council for the Social Studies grew out of the need for coöperation among those whose duty it is to make these studies as useful as possible in our system of education. Its constitution recognizes the fact that the professors of social subjects who are seeking for the basic truths of life, the professors of education who relate scientific truth to child psychology, the school administrators who adjust the offerings of the preceding two groups to the possibilities of present day school organization, and the class room teachers who put into actual practice the system thus built up finally making or marring its usefulness,—all of these must unite and organize their efforts if the best possible results are to be obtained. The national and sectional associations of all of these groups of workers are therefore uniting to vitalize this field of education in which their larger undertakings overlap. There is no field of educational effort in which there is now to be found more confusion and lost motion and none where a greater opportunity of service will reward the application of scientifically directed energy.

Unlike English or mathematics, the social studies are made up of offerings from a number of well established and somewhat jealous associations of academic scholars. These groups of scholars, in so far as they are zealous for their respective subjects, are naturally concerned that the schools recognize the work to which they have devoted their lives through separate courses of instruction in the secondary schools where most of the future citizens are being trained. The historians have for many years provided courses of study and trained teachers for the schools in order that history might not be neglected. More recently the political scientists have made systematic efforts to provide adequate training in political ideas through the offering of courses in civil government and civics. Still more recently those who are responsible for the development of economic and commercial education have undertaken to secure the incorporation of sound principles of industrial coöperation in the curriculum of the secondary schools. The sociologists are now pressing their claims and the sale of books on this subject written for the secondary schools

shows that their efforts have not been in vain. Geography has long constituted a substantial part of the curriculum of the elementary schools. Now the apostles of this subject are arguing that it is really a social study, that it has been sadly neglected in the history classes in the high school, and that the only way to insure instruction in it is to provide separate courses in geography under trained geography teachers.

The makers of curricula are about at the end of their wits. They must answer the arguments not only of these groups of scholars and the lesser groups in the field of social studies such as the bankers who would have the schools offer separate instruction in the function of money and the Americanizers who would have a separate course in immigration; but they have on their hands also the champions of all the other subjects whose activities are characterized by neither excessive modesty nor silence. Such long established subjects as Latin and mathematics will yield none of the ground which they have for generations cultivated with such great satisfaction at least to themselves. The newer subjects such as shop work, domestic science, and stenography are urged by those who say this is a practical world and that the schools must "train for practical life." Almost distraught in the midst of this Babel, the curriculum maker is hospitable to any suggestions which may relieve the pressure and dissipate the confusion.

Two alternatives are possible. One is "the easiest way" called the elective system; the other is a thorough-going reorganization of secondary education after a careful analysis of its objectives and of the means available for attaining them. The first would offer to the high school boy, ignorant of his own needs and innocent of the judgment which would make it possible for him to select wisely the means of satisfying his needs even if he knew them, a miscellaneous menu of unrelated items; the second would guide him through his education in order that not only his needs may be met but that those of the community may also be served. It may be necessary to resort to some such compromise as an arrangement for election among groups of subjects such as English, foreign languages, mathematics,

science, practical arts, and the social studies, with the saving requirement that any subject which is selected must be pursued long enough to carry the pupil beyond the smattering and superficial elementary course. But even if this compromise is resorted to and free election among groups is encouraged, many students of education who are not prejudiced by virtue of their special interests maintain that the social studies should constitute the nucleus or backbone of the course of study. The argument for the elective system is based on differences of tastes, aptitudes, and future plans; but such an argument cannot work to exclude the social studies from the curriculum of any pupil who is to be a citizen in a democratic society, and it is assumed that all high school pupils have this future before them.

Any argument that the social studies must be incorporated in every course of study for every pupil must be in terms of the objectives of these studies, and the discussion of these objectives must be definite and elementary enough to appeal to those who are not specialists in these studies. Furthermore, the means for the attainment of these objectives must hold out the hope that they will be adequate. To discuss either the objectives or the means for attaining them would require many times the amount of space now at our disposal; but attention may be called to some of the more definite expressions recently brought forward by scholars in the various fields which contribute to the content of courses offered to the schools.

It has been said that the pursuit of the social studies should give "our youth an awareness of what it means to live together in organized society, an appreciation of how we do live together, and an understanding of the conditions precedent to living together well, to the end that our youth may develop those ideals, abilities, and tendencies to act which are essential to effective participation in our society." This is a fine statement albeit a little general. If one eliminate what might be called practical objectives, such as accurate use of language from the study of language, the whole purpose of education might be summed up in the statement. There are those who seek something more definite for the social studies as a separate group.

The geographer would make the growing citizen aware of the fact that the civilization of any community is largely conditioned by the physical

background of its life. Ignorance of this fact is constantly cropping up in discussions of the relations between peoples with different geographical backgrounds. Idealists set up Utopian programs of liberty and self-government on the supposition that principles may be applied with equal hope of success in our generation in all conditions of climate. But in national as well as in world affairs, the geographer tells us, it is necessary for the citizen to be made aware of the importance of the basic material background of his life. The world is approaching the limit of its resources; if life on our planet is to endure and be full the available natural resources must be understood and conserved. If the problems of life are to be met in the light of democratic public opinion, then at least the graduates of the high schools must be able to envisage the most fundamental of these problems.

The economist tells us that industrial peace and progress in the exploitation of such of our resources as our generation has a right to use will be conditioned by knowledge of the nature of industrial organization in the minds at least of all high school graduates. If the demagogue is to be removed from the soap box by reason of a lack of hearers, it is necessary that those who would otherwise be attracted by his ravings be introduced to the principles of our economic life. They must understand not only the character of fiat money and confiscatory taxation, but also the fact that efficient production is dependent upon a spirit of coöperation throughout the personnel of industry,—a spirit which is the main difference between slavery and industrial freedom.

Both economics and political science must aid in disabusing the mind of the rising American citizen of many misleading social superstitions. A homely philosopher is quoted as saying that it is not our ignorance that hurts us, but our knowing so many things that are not true. The stocks in trade of the demagogue on the one hand and of the Bourbon reactionary on the other are the utterly baseless major premises from which they argue and which are accepted by their predestined followers because of the traditions of error in which these followers live. Disillusionment as to the possibilities of democratic government is generally the offspring of failure by directly elected administrative officers. Yet the old superstition that efficient service can be secured through a system now commonly called "the long

ballot" is one of our most cherished traditions and one of the sacred tenets of the political demagogue. The political scientist must aid the school administration in finding the way to exorcise our life of many of the "sacred" principles of 18th century politics, and to substitute a frank appreciation of the fact that a modern government is nothing more nor less than an organization of the community to enforce the matured will of the majority.

The sociologist tells us that successful industry and a government that responds to public opinion are but means to higher and nobler ends,—that man does not live by bread alone. He urges the need of blue prints of what human society on our planet should be in order that the architects of our fortune may build wisely on firm foundations. He tells us that there has never been a people in the history of the world which has not been motivated by some higher ideal than the accumulation of wealth for the satisfaction of material needs. Whether the stimulus be called religion or not, the people with a future require an outlook which transcends the realm of what are commonly called economic affairs, basic as these affairs are to all life and progress.

The historian, who has largely directed the work in the social studies in the secondary schools until comparatively recently, will remind us that the better history teachers have been looking after all of the objectives mentioned in the last four preceding paragraphs. He will tell us that the facts on which modern social, political, and economic generalizations are based are historical facts; and that historians have been making these generalizations and teaching them with the

geographical basis or background of them. But he will also recognize the useful results in science of a wise division of labor in research, and will cheer the specialist on his way. He will be likely to say that if the pupils in the school secure a full appreciation of the fact that human affairs can be understood only by those who view them as links in a great chain of causation,—coherent and unified,—always changing but always one series,—if the pupils gain an appreciation of this fact, the historian will be satisfied. If they miss this, they will miss much of the best the social studies have to impart.

All of these specialists, in so far as they are students of human nature as well as of science will tell us that the learning of facts in their respective sciences is important to good citizenship and that the natural intellectual curiosity of the growing child must be wisely satisfied; but they will add that if education stops with the learning of facts, be they current or past, if this learning is not organized so that wisdom as well as knowledge results, then but half of the battle has been won.

The objectives mentioned above may not be the most desirable ones; they may not be attainable if they are desirable. Both of these things remain to be more definitely determined, and there is as yet little scientific basis on which to determine either. But if these are not possible or desirable then it is high time that we know it, and discover others which will bear the light of scientific examination. To promote a scientific examination of objectives and of methods of attaining them is the purpose of the National Council for the Social Studies.

Inter-State Reports from the Fields of Public Welfare and Social Work

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

THE VISITING TEACHER

E. C. BROOKS

A NEW school official is appearing on the educational horizon. This is the Visiting Teacher. Is the need for such an official of sufficient importance to justify the additional expense? If so the visiting teacher has come to stay. Moreover, if the duties of such an official should be performed by officials that we already have, then the visiting teacher as a new official will soon disappear, and much of the literature on the subject will be evidence of the appearance and disappearance of another fad.

"The function of the visiting teacher," according to Sophia C. Gleim, "is the adjustment of conditions in the lives of individual children to the end that they may make more normal or more profitable school progress. This adjustment of conditions makes the visiting teacher a link between the home and many independent agencies. She first goes to the school, then to the home, and lastly enlists the coöperating agency necessary in solving her specific problem; then she gathers up the loose threads focusing them upon the school and the home as centers."¹

These are not newly discovered functions to be assigned to some old or new official. The name is new, but the functions are as old as the public school. To seek a closer coöperation between home and school has long been considered one of the duties of school officials, and teachers, principals, supervisors, superintendents and welfare officers who fail in this respect, fall short of conducting a good community school. The important question to answer first, therefore, is this—Are school officials neglecting their duties, or have the duties so multiplied within the past few years that another official is really necessary? This question cannot be answered categorically.

San Francisco is so unlike Raleigh, and Chicago is so unlike Charlotte that what would be a necessity in a large city might be an expensive fad in a smaller city. In certain cities the school organization may be so efficient as to make it possible to place these duties on existing officials while in others the number of officials may be already below the actual needs and a new one may be necessary. But I confess that I am prejudiced against giving an independent classification to duties that should be performed by many people even though the additional worker may be necessary. When that talismanic word "apperception" floated into our educational orbit, many parvenues thought a new method had been discovered although it was only a new name for an old mental process, and some quit teaching and began chasing a will-o-the-wisp.

But suppose we consider different social units in which the task of teaching the home and making it a coöperating member of the whole community is different and presents peculiar difficulties:

1. Communities in which the foreign born population is a very large per cent of the total population and in which different languages are spoken and many nationalities constitute one American community.

2. Communities in which laboring people of little culture, but all speaking the same language, constitute a large per cent of the total population, and in which both father and mother work away from home, leaving the little children poorly cared for and improperly directed.

3. Communities having little or no foreign born population and a very small per cent of the laboring class referred to in section 2 above. In such a community there is little illiteracy. The majority own their own homes, the mother has the

¹The Visiting Teacher, by Sophia C. Gleim, Bulletin 1921, No. 10, Department of the Interior Bureau of Education.

constant care of the children, and there is a sympathetic social relationship binding the whole community together.

It is easy to see that the practical difficulties in the way of producing that coöperation between the home and the school and "the proper adjustment of conditions in the lives of individual children," will not be the same in any two communities. It may be possible for the existing school officials as teachers in the third community mentioned above to give proper attention to the home and by a right kind of school organization and a proper classification of pupils to meet the needs of all the children, provided the teachers in the grades are not already overworked. But it is so easy for teachers, principals and supervisors to feel that when they have given instruction in the classroom their duties are ended, and they have no community duties beyond this. Therefore, as their duties are contracted a new official becomes necessary, and we have, in some instances, already multiplied these extra officials until educational cost in certain communities is beyond the available revenue.

I believe that extra service and an extra official are necessary in the first community mentioned above. It is absolutely necessary that these different nationalities should be transformed into real American communities in which the English language prevails. This is more than a local school problem. It is an extra community and national problem, and the parents as well as their children should be required to learn the English language, and the community organization should be sufficient to accomplish it.

In the second community more attention must be given the homes than in the first community, and in organizing the school this should be kept in mind. The school nurse or physician, the welfare or attendance officer, the supervisor of vocational education, and the teachers, supervisors, principals and superintendent should organize their programs so as to increase very materially the attention given to the home and the individual needs of the child. Whether an extra teacher is necessary to devote whole time to working with parents is a matter to be determined by the needs. I am inclined to believe that the better plan would be for all the teachers to have certain specific home duties assigned them even if it is necessary to add an additional teacher to the school. If one teacher does the visiting there is still lacking

that close sympathy between the home and the teacher of the children. If all the teachers and officials are working at the same problem it is possible, it seems to me, to secure greater community coöperation.

It seems to me we need to organize the school agencies at hand into a more compact working unit before we can say with certainty that an additional school official is needed in the second and third communities. However, there is no question about the need of a closer coöperation of the home and the school. No one doubts the necessity of taking better care of our dependent and neglected children. It is criminal negligence for the school to make provision for only the children of certain grade of ability, and a crime against society to stigmatize those of pronounced irregular mental and physical traits. The visiting teacher is necessary, but should she be a new official, or should the duties of visiting the homes and the children out of school be a part of the duties of the class room teachers and other existing officials?

The National Committee on visiting teachers has persuaded Monmouth Co., New Jersey; Burlington, Vt.; Richmond, Va.; Durham, N. C.; Bluefield, W. Va.; Warren, O., and Kalamazoo, Mich., to employ each a whole time visiting teacher and has contributed funds sufficient to pay a large part of the salary in order that it may have the opportunity to make a real test in different communities. Supt. E. D. Pusey of the Durham schools, says of the visiting teacher to be employed for the year 1922-23:

"There are two problems with which we hope this teacher can help us. One is with the parents who have the wrong attitude towards teachers and schools in general and the other is cases of moral delinquency on the part of young girls. Since we have had a Girls' Advisor in the High School, we have traced a good many cases of delinquency to their origin and have come to the conclusion that, in order to have better conditions in the upper grades of the elementary schools and the High School, it is necessary for some work to be done in certain homes. This special work we hope the 'Visiting Teacher' will be able to do. There is another way in which the 'Visiting Teacher' should be able to help us and that is in acting as a 'liaison officer' between the schools and a certain element in the floating population, of which Durham has its share. In a good many

cases the work of the attendance officer and welfare officer fails to produce the results expected. Some one connected with the schools, who has had special training for social work in the community can probably supplement the work of these two officers for the good of the school as well as for the good of the community.

"Such, briefly, are the things in which I hope the 'Visiting Teacher' will render us assistance. In actual service, however, her work may prove to be beneficial along some entirely different line. All that I am prepared to say at present is that we need something more than we have at present, and I have sufficient confidence in what a 'Visiting Teacher' can do to be willing to tie up the school in a contract for an experiment such as the Commonwealth Fund proposes.

THE AMERICAN ASSOCIATION OF SOCIAL WORKERS

J. B. BUELL

SOME YEARS AGO I heard Graham Wallas remark, "The place of the vocational or professional organization in our social structure has received much too little attention from students of social science. We have had both historical and first hand studies of trade unions and we understand their place in the scheme of things. But we lack a critical evaluation of the functions and contributions of the professional society."

Certainly the task of those who have been developing the policies of the American Association of Social Workers would have been easier if the precedents of the older professions, their organization methods, their inter-relationships were more clearly understood. For social work, the newest of all the professions, just beginning to develop group consciousness, is learning much and could learn much more from the older professions—law, medicine, engineering. In the increase of scientific information and the adoption of scientific methods, in the gradual growth of technique, in the diversity of specialization within the profession, the insistence on minimum standards and the increase of training facilities, it is treading paths which they have beaten out before it.

Yet analogies are ever invidious. The new profession of social work has problems of its own which it must solve. Not so very long ago

social work was charity and relief; philanthropy confined to "dependents, defectives, and delinquents," with a premium on volunteer service. The danger of professionalism with the mysterious fear that "sentiment and humanity" would give way to the cold selfishness of the paid worker was an ever present bugbear. Now, with a salaried professional group in the various fields, with an increasing understanding of the fundamental task of social work, questions are arising which call for new and independent decisions.

It is logical that out of this there should have developed the American Association of Social Workers, a professional society, made up of individuals whose training and experience qualifies them according to the newer standards in the field. Its annual meeting in Providence in June during the National Conference of Social Work this spring marked the end of its first year as an active professional society.

Two fundamental decisions were made at that meeting which are indicative of the functions and purposes of the new organization. In the requirements for membership which were adopted certain minimum standards are set for the professional group as a whole. To become a full fledged member of the Association one must have had four years of supervised experience in social organizations of recognized standing, give evidence of an educational background, warranting expectation of success and progress in social work, and be at least 25 years of age. Credit is given for work in training schools, graduate work in social science and special achievements within the profession.

Another class of membership is also provided, for those making their entrance into social work whose training has been sufficient in the eyes of the Membership Committee. A Junior member "must have had one year of supervised experience in a social organization of recognized standing and have graduated from an accredited college or university." Satisfactory completion of one year in an approved school of social work, is, however, accepted in lieu of the college degree. An application blank for membership has been adopted calling for a detailed record of education and experience and a Membership Committee elected to pass upon all the qualifications of applicants.

The Association at the present has nearly 2500 members representing every state of the Union,

Canada and Mexico. Case work, community organization, club work, settlement work, research, employment, health work and a wide variety of other activities are among the specialties represented. The rapid growth of social work during the past decade, the increasing diversity of apparently unrelated effort, presents indeed one of the most immediate problems which the profession must face. In a pamphlet recently published by the Association—"Social Work—An Outline of its Professional Aspects", Mr. Paul Beisser, its Research Secretary, outlines five main fields of Social Work—social case work, social group work, community organization, institutional work and social research. Whether or not these five tentative fundamental groupings with their thirty sub-divisions will stand the test of the next few years development may be an open question, but that there is a drawing together of interest in technique and training along these broad general lines is undeniable.

The second important decision at Providence was in regard to the financial policy of the Association. It was felt that with social work in the making as it is, with problems arising within the profession which will call for the clearest kind of thinking and independence of action, the members themselves should assume full responsibility for the support of the actual working organization. Not only was a plan providing for the accomplishment of this by 1925 adopted but six thousand dollars pledged on the spot for the completion of this year's budget. No greater testimony could have been given to the growing professional consciousness on the part of social workers and their increasing readiness to frankly face the problems which are before them.

As with the other professional societies, the extension of membership pre-supposes the existence of semi-autonomous local chapters, carrying out programs of their own and assuming responsibility for definite portions of the whole program. The new Association is just reaching that stage and with the adoption of membership standards local groups of members in Boston, New Bedford and other parts of the country have definitely begun to organize and develop programs of their own.

One may hesitate perhaps in predicting the future of professional social work. Social science is in its infancy, social research is even yet

limited both in its extent and in its method, there are traditions which drag down as well as lend stability, popular misconceptions which must be overcome. Social workers have as their material human nature in all its mysterious complexity. To map out a clear cut path for the development of a professional concerned with this task is one which requires the collective thinking and action of all of those who are faced with its practical problems. To further this accomplishment is the central task of the American Association of Social Workers.

INSTITUTES FOR PUBLIC WELFARE

MRS. CLARENCE A. JOHNSON

THE MOST COMMON INQUIRY which has been made about the North Carolina Plan of Public Welfare has been the question: Can you make the county system, with a superintendent of public welfare in each county, effective without trained workers? Can you provide adequate trained workers as rapidly as needed, especially when the nature of the county and rural work makes it wise to have home-trained superintendents? Something will be said in other discussions concerning various phases of this problem; but this paper will indicate one of the best methods which the State Department can utilize for the training of its workers and for raising standards of work. I refer to the Summer Institutes of Public Welfare held at the University of North Carolina with the coöperation of the School of Public Welfare.

The 1922 Special Summer Institutes for Public Welfare, the third to be held at Chapel Hill under the joint direction of the University and the State Department of Public Welfare, proved to be a marked success. While the past two summers have maintained a high standard of interest, discussion and thought, the 1922 Institutes proved far the best yet held, both as to the number of those present and the quality of work done.

The several purposes of the Institutes are self-evident:

To bring together in helpful conference and fellowship as many workers in the field of public welfare and social work as may be practicable.

To study and discuss common problems and programs of public welfare.

To raise standards of work and to stabilize public welfare processes in North Carolina.

To give momentum to the North Carolina plan of Public Welfare, in its effort to increase human adequacy and to make democracy effective in the unequal places.

To provide special days for officials and workers in institutional aspects of public welfare—prisons, hospitals, training schools, children's homes, and the others.

To contribute something to the whole field of public welfare and social progress and education.

While there are a great many public-spirited citizens who are interested in the Institutes, they are provided especially for groups and individuals who are actually working or preparing to work in the field of public welfare in this and other Southern states. Those for whom the sessions were planned include:

County superintendents of public welfare and their assistants.

Administrative officers and staff members of Institutions working for special classes and special aspects of public welfare.

Other groups, such as juvenile court judges, probation officers and special agents in the field of public welfare.

The Commissioner of Public Welfare of North Carolina and staff members.

Secretaries of commissioners of other State Departments of Public Welfare in the South.

Administrative officers of the State Department of Health, Education, Child Welfare Commission and others.

Specialists from the National field of public welfare, including child welfare, prison work, mental hygiene, institutional management and supervision, and others.

Groups of administrative officers and staff members of voluntary agencies and institutions working for the public good.

Special teachers, preachers, community workers, and citizens interested in technical aspects of social work and public welfare.

The work of the Institutes was divided into two larger aspects. The first had to do with the intimate and specific administration and organization of North Carolina public welfare as found in the state department, in the state institutions,

and especially in the county organizations. The first week of the conference was devoted to careful consideration of these numerous and varied problems, and the special features and strength of this week's work were found in the practical and intimate discussions of the county superintendents themselves. There were, however, most valuable contributions made by Hon. Burr Blackburn, Secretary of the State Board of Public Welfare of Georgia, Croft Williams, Secretary of the State Board of Public Welfare of South Carolina, Professor J. L. Gillin, University of Wisconsin, Joseph C. Logan, Assistant Director of the American Red Cross at Atlanta, and others of the University and State Department of Public Welfare as described later.

The second aspect of the Institutes was considered during the second week which was devoted primarily to the discussion of institutional problems and management. Valuable contributions were made by county superintendents of public welfare, heads of North Carolina institutions, Dr. Hastings H. Hart, President of the American Prison Congress, Miss Grace Abbot, head of the Children's Bureau at Washington, and member of the State Department of Public Welfare and of the University faculty.

From the State Department of Public Welfare besides Mrs. Clarence A. Johnson, Commissioner of Public Welfare, there were present Mr. Roy M. Brown, in charge of County Organization, Dr. Harry W. Crane, State Psycho-Pathologist, Miss Mary Shotwell and Miss Emeth Tuttle, in charge of Child Welfare, Mr. Wiley B. Sanders, Executive Secretary of the State Conference of Social Service investigating juvenile delinquency and prison conditions.

Members of the University Faculty who gave instruction included Professor E. C. Branson, Head of the Department of Rural Social-Economics; Professor Howard W. Odum, Director of the School of Public Welfare; Professor Jesse F. Steiner, Professor of Social Technology; Professor Harold D. Meyer, Supervisor of Field Work; Professor Harry W. Crane, State Psycho-Pathologist; Miss Eugene Bryant, Supervisor of Case Work.

Of the fifty-two counties having full time county superintendents of public welfare, more than forty were represented, and much of the best discussion was contributed by the superintend-

ents. One entire session was devoted to the discussion of the plan for certification and was in charge of the State Association of County Superintendents. There were ten of the State's institutions represented, and in every case the head of the institution present contributed to the conference. Many of the sessions were spirited; all were wholesome. In all there were some fifteen major topics discussed, including general relief, child welfare, child placing, juvenile courts, mental hygiene, and others including more than two score minor topics.

In concluding the Institutes the superintendents agreed upon three general standards for the next year's work, reporting back next Summer to measure progress in each of these: (1) More knowledge of his subject and increasingly higher standards of work. (2) More comprehensive application of this knowledge and training to the problems at hand, and (3) More originality and initiative in pioneering a little further into the whole field of public welfare.

CERTIFICATION OF SUPERINTENDENTS OF PUBLIC WELFARE

S. E. LEONARD

ONE OF THE MOST interesting and important problems that has faced the North Carolina Association of Superintendents of Public Welfare, and the State Department of Public Welfare, is the question of classification, and the certification of county superintendents of Public Welfare in this state. It was very clear that no absolute and binding standard of certificate should be required at the beginning, but rather that plans should be worked out gradually and effectively to conform to the need for trained workers, taking into consideration local initiative, unusual personalities, and available experience. At the last state conference of social work, the Association of Superintendents of Public Welfare appointed a committee to work out suitable plans for certification. This committee met, accepted tentative plans, conferred with the state Department of Public Welfare, made amendments, and then met at the University with the Institutes of Public Welfare for a sessions's discussion of this important step in progress. In this conference, to the interested discussions of the superintendents themselves, were added the deliberations of the state depart-

ment and the University School of Public Welfare. During these discussions, emphasis was placed upon four factors: professional training, adequate experience, strong personality, and genuine belief in the work. The pleasing feature was the unanimity with which all agreed to the need for higher standards. The summer sessions of the university of North Carolina and other training schools for social work, inspection courses and correspondence courses, make it possible for every superintendent who has the potential qualifications listed to be admitted to certification.

The plan of certification which was agreed upon, but which will not be formally adopted until later follows:

CLASS OF CERTIFICATES

Two classes of certificates, A and B will be issued. These certificates are valid for four years and renewable for four year periods. Basis of issuance of each class is given below.

1. *Class A*—The applicant, in addition to an educational background warranting expectation of success and progress in the profession of social work, must show at least one full year or three quarters, (or the equivalent in summer session or correspondence courses, or in the superior contribution to social work) in training in professional social work at institutions of such standard grades as set forth by the American Association of Training Schools for Social Work. Applicant must also have four years of practical experience in social organizations of recognized standards.

2. *Class B*—The applicant, in addition to an educational background warranting expectation of success and progress in social work, must show credit of attendance at three public welfare institutes or its equivalent or at least credit for two full courses in correspondence or residence in training in social work at institutions of such standard grades as set forth by the American Association of Training Schools for Social Work. Applicant must also have two years of practical experience in social organization of recognized standing.

Provisional A and B—Certificates are to be issued for two years and are not renewable. Applicant for Provisional A and B certificates will be required to pass an examination on the social laws of North Carolina.

Provisional A—Same requirements as Class A less experience.

Provisional B—Same requirements as Class B less experience.

It is readily seen that the above plan is very simple, but if adopted will be a start in the right direction. Public welfare work in North Carolina is still in its infancy and the general public is not yet educated to its work. For instance there are progressive counties in North Carolina that object to the superintendent attending the summer institutes because it takes him away from his work. All such feelings will disappear with time and with better standards which will mean better superintendents.

The most hopeful sign was the large attendance at the institutes last summer and the fact that the superintendents were agreed that we need some improved form of certification.

COUNTY ORGANIZATION IN MICHIGAN

OF SPECIAL INTEREST to social workers and dents of Public Welfare is the following report of the Michigan inter-city conference.

1. We recommend that in order to secure greater centralization of function in public relief the distinction between county, township, city and village system be abolished except perhaps in certain cities which the law shall name and that the administration of such relief be vested in the county as a unit.

2. We recommend that a bill be drawn up and submitted at the next legislature, authorizing the appointment, on the Local Option plan or otherwise as may be determined later, of a County Board of Public Welfare, which shall consist of the Judge of Probate, County School Commissioner, Chairman of the County Board of Supervisors and two other citizens not in public office, to be appointed with the approval of the State Welfare Department. It shall be the duty of the County Board of Public Welfare to appoint, with the approval of the State Welfare Department, a County Superintendent of Public Welfare, who shall be trained in social case work. It shall be the duty of the County Superinten-

dent of Public Welfare, with such deputies as may be necessary, to perform the functions of the present County Superintendent of the Poor and County Agent. He shall further be made responsible for the supervision of Mother's Pension and Child Welfare work in general, for the Probationary and Juvenile Protective work, and for such other work as would naturally fall to a Public Welfare Department. He shall also be made responsible for correlating and co-ordinating welfare work, both public and private, in the county.

3. We recommend a law authorizing the appointment by the State Welfare Department of one or more paid supervisors of County Superintendents of Public Welfare.

4. We believe the present system of keeping records and reports is entirely inadequate and recommend that some uniform system be worked out and installed by the State Welfare Department, under authority of the legislature. Such system should include all forms of public aid which may be subjected to state supervision.

5. We recommend that the Michigan State Conference of Social Work consider in what manner, if any, it may assume some definite responsibility for aiding in the development of the County Welfare Work of the State.

6. We further recommend that the Inter-City Conference of Family Case Work be ultimately responsible, whether alone or jointly, with the Michigan State Conference of Social Work for securing the Governor's sanction to and the introduction at the next legislature of a bill covering such points in the recommendations 2 and 3, as the Inter-City Conference of Family Case Work and the Michigan State Conference of Social work may approve.

7. It is recommended that in case it should be decided to introduce a bill providing for the appointment of County Superintendents of Public Welfare by County Boards of Public Welfare, the University of Michigan and the Michigan Agricultural College be notified and that if such bill is given their approval, they use their influence in aiding in its passage.

Conferences for Social Work

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

THE NATIONAL CONFERENCE FOR 1923

HOMER FOLKS

WE ARE in the midst of semi-centennials. The American Public Health Association, founded in 1871, celebrated its fiftieth anniversary last year. The American Prison Association, established in 1870, had its semi-centennial the previous year. The National Conference of Social Work, founded in 1873, is planning for its corresponding celebration in 1923 in connection with its annual meeting to be held in Washington in May.

It surely is not accidental that these organizations, which have contributed so largely to progress in their respective fields, date their origin to the latter half of the first decade following the Civil War. It is as though the people of America, when they recovered from the paralysis, fatigue and dazed condition of the great conflict, when they saw how human life had been spent and human lives broken by four years of terrific war, felt a new realization of these losses and instinctively drew together in great organizations to conserve more efficiently the well-being of the survivors of the Civil War and of the coming generations.

It was not that they devoted new and great sums to the purpose. They could not afford to. They came together for conference, coöperation, thought, planning, a better understanding of these questions as related to the entire country or the entire state,—for team work, toleration, forbearance. And for fifty years these organizations have contributed mightily to these results.

We have recently emerged from another, vastly greater four years' war. We did not suffer and lose—in terms of human life—as much as our allies, though our economic life was shaken to its foundations. We are still in the period of depression and indecision; still somewhat dazed; still feeling our way toward "normalcy." It is not unreasonable to suppose that history will re-

peat itself; that this present period of low tide and stagnation will be succeeded by a great revival of interest in conserving human life and human happiness, which were expended, and were about to be expended without stint, in a war which was to the greater part of the civilized world a calamity comparable to the Civil War in its effects upon our own people half a century ago?

The fiftieth anniversary of the National Conference of Social Work will give us, first of all, the opportunity for a thorough-going reconsideration of our program. At this year's Conference at Providence, the fundamental bases of the various forms of social work were ably and convincingly stated. On that foundation, and in the light of accumulated experience and knowledge of fifty years, the major task of the fiftieth Conference will be to re-state clearly, concretely and connectedly the social welfare program for the next decade or two and in preparation for that rising tide of interest in human welfare which may be expected in the near future.

The anniversary will, in the second place, offer an opportunity for an effective appeal for broader participation in the work of the Conference. It will be an unparalleled opportunity to arrest the attention and arouse the conviction, interest and participation of the citizenship of America. All that may have been learned in the field of public and private social service during the past fifty years will count for little unless we are able to persuade the great majority of our fellow citizens of the soundness of our conclusions and to secure their acceptance by the community. The fiftieth anniversary, therefore, will be, in a sense, a megaphone through which the voice of trained and experienced social work will address its message to the people of the United States.

It should result in a greater sense of com-

munity unity and a more conscientious effort toward mutual understanding, and pave the way for more efficient and effective expression of the vital interest and deliberate will of the people of America to prevent preventable disease, eliminate unnecessary poverty, diminish the need for correction, and place the remaining correctional agencies on a rational and effective basis.

THE NORTH CAROLINA STUDY OF PRISON CONDITIONS

WILEY B. SANDERS

AT THE TENTH ANNUAL SESSION of the North Carolina Conference for Social Service, held in Greensboro in March, 1922, a resolution was passed and a committee appointed "to make a careful study of state, county, and municipal prisons, prison camps, prison farms, and care of prisoners, throughout the state." In order to enlist the sympathetic support and coöperation of representative citizens from all sections of North Carolina, the original committee, consisting of five members with Dr. J. F. Steiner of the University School of Public Welfare as chairman, appointed a Citizens' Committee of One Hundred on Prison Legislation. The response of the Citizens' Committee was prompt and enthusiastic.

In June an executive secretary of the Conference was appointed to help outline a state-wide program of prison study, and to put this program into operation. Accordingly, the Citizens' Committee was divided into seventeen special committees, to study the various problems of prison administration with a view to legislative changes. A one-day conference of the Citizens' Committee is being planned for the last week in November, at which time the chairmen of the special committees will make their reports and recommendations. On the basis of these reports bills embodying proposed changes in existing statutes will be drawn and presented to the next general assembly for enactment. The following topics will be presented and discussed at this meeting:

1. The Administration of Criminal Justice in North Carolina.
2. A System of Classification of Prisoners Through a Receiving Station, Including Provisions for Separate Treatment of the Different Classes.
3. Juvenile Courts and Probation.
4. Provision for the Treatment of the Youthful Offender Between the Ages of Seventeen and Twenty-One.

5. Provision for the Treatment of the Woman Offender.

6. Provision for the Treatment of the Negro Offender.

7. Provision for the Treatment of the Criminal Insane.

8. The Administration of the State Prison and State Prison Farm.

9. Prison Industries.

10. Compensation of Prisoners.

11. Selection of Officers of the State Prison System on the Basis of Fitness and Training Irrespective of Political Affiliations.

12. County Jails and City Prisons.

13. County Road Camps and Work-houses.

14. Better Administration of Parole, Including Extension of Parole to County Prisoners and More Adequate Provision for Supervising Paroled Men.

15. Rehabilitation of Discharged Prisoners.

16. The English System of Penal Treatment.

17. The Illinois System of Penal Treatment.

Meanwhile, the executive secretary and the field agent of the State Board of Charities and Public Welfare are visiting every county jail and county convict camp in the state. A hasty preliminary examination of several jails and road camps has shown the existence of grave abuses, as well as obsolete methods. It is hoped that as a result of this prison survey and the work of the Citizens' Committee of One Hundred on Prison Legislation, the way may be paved for some needed changes in the care and treatment of the delinquent classes.

THE TENNESSEE STATE CONFERENCE

R. F. HUDSON

IT IS THE PURPOSE of the officers of the Tennessee Conference of Social Work to make the Conference spirit, the Conference influence, the Conference program, function the entire year. Necessarily, the year's activity centers around the annual meeting. The social workers of the State have made the annual meetings in Tennessee a real event, and one of far-reaching influence.

In the past it has been the policy of the Conference to conduct district meetings throughout the State—one day sessions in the different sections of the State. At the district meetings there are brought together the social workers of that particular community, together with men and women associated with all state-wide agencies, both public and private. In this manner many people unable to attend the annual meetings have

opportunity of hearing of the work over the State, of learning much of the "ways and means" of making contact with these agencies. At each of the district meetings some outstanding speaker has presented an inspirational address. For the year 1922-23, it is the purpose of the officers to continue this policy and hold as many meetings as possible.

The Conference has always been interested in social legislation in the State. The Tennessee legislature convenes in January, and the Conference will name a committee subject to the call of any committee of either the House or Senate, to confer with them concerning any social legislation. The thought is that this committee will not of itself propose legislation, but will stand ready at all times to consider any bill presented, pointing out the dangers and emphasizing the good that may be expected. The personnel of the committee will be composed of social workers, professional men, representatives of women's clubs and civic clubs.

Arrangements have just been completed whereby Dr. Edward T. Devine will come to the State for four institutes, in the four larger cities. The institutes will continue for five days in each city. The Conference desires to reach not only social workers but business men, members of boards of directors, official representatives from civic clubs, women's clubs. This part of the educational program of the Conference is entirely new. Dr. Devine will discuss such subjects as "What is Social Work?"—"Where Does It Come From?"—"Problems of Income"—"Poverty"—"Are we creating a Poverty Class?"—"Problems of Health"—"Hospitals and Health Centers"—"Problems of Crime"—"The Bad Aspects of Our Present Penal System"—"How to Deal with a Crime Wave"—"The Relation Between Social Work and Social Progress"—"What can Social Work Contribute to the General Welfare?" It is confidently expected that through this channel we shall reach a very large number of members of boards and public officials, who in a very large measure determine the policies of our existing agencies.

The annual meeting of the Conference will be held in Memphis, April 10-13. Memphis social workers are planning to make this meeting a real event in conference history. It is planned to have a joint meeting of the civic clubs of Memphis, which event will be a regular session of the

conference; also the state-wide women's clubs, such as Federation of Women's clubs, Parent-Teacher's Associations, W.C.T.U., Business and Professional Women's Clubs, League of Women Voters, will hold a joint meeting, bringing together not only the officers of the state-wide agencies but many representatives both local and from over the State to hear some outstanding address on some subject vital to the life of the State and of social work. This, too, will be a part of the annual meeting.

It is the wish of the officers and members of the Executive Committee that the year's work of the Conference be continuous, that we seek for sound principles, that we bend every energy toward making the Conference a real influence throughout the entire State.

REORGANIZATION PLAN OF THE MICHIGAN STATE CONFERENCE

GRACE CONE

THE COMMITTEE appointed to recommend a form of organization and procedure for the Michigan State Conference of Social Work has submitted the following report:

1. At present, the Conference has no by-laws so far as the committee's examination of the records reveals. The traditions of the organization delegate managerial authority to the Executive Committee.

2. In 1919, at Traverse City, there was adopted as the organic law of the Conference, a report entitled: "Recommendations of the Committee on Policy and Organization." This report visualized a splendid state-wide program, involving the creation in each county of a committee consisting of the resident State Conference members. In 1920, at St. Joseph, a Conference resolution deplored the fact that the program as adopted was almost entirely inoperative, and urged action in accord therewith. Despite this, nothing has been done to develop the program of work as outlined. Your committee is convinced that the scheme, imaginative and valuable as it is, is unworkable with the Conference organized on a volunteer basis. Such a program constitutes a splendid challenge to our State Conference to budget our needs, provide liberal financial support, employ a high-grade, trained social worker as executive, and begin to transmute rhetoric into

reality. If this is not undertaken in grim seriousness, your present Committee believes that the "Report" referred to be allowed to lie dormant. It is our further conviction that it has been and is, unreasonable to charge any administration with the execution of such a far-reaching program, in the absence of any sound fiscal policy.

3. Your present Committee recommends that the organization of the Conference continue substantially as now, and in the following respects:

(a) Dues should remain at \$1.00 or more per year.

(b) Meetings should be held annually and consume not more than three days.

(c) Publication of the "Proceedings" should be waived on account of expense.

(d) The Standing Committees should cover important phases of social work, their determination to be left to the Executive Committee.

(e) Sectional meetings of these committees should be discouraged, but it should be the duty of the committees to make recommendations to the Program Committee with respect to their respective jurisdictions. Putting it otherwise, we believe that with the present membership of the Conference, only general meetings should be held but that one or more of such meetings should aim to reflect the major interests of the Standing Committees.

(f) The Conference should chiefly be a forum for discussion.

(g) With reference to legislation, we recommend the appointment by the president of a Legislative Committee, whose duty it shall be to push in ways authorized by the Executive Committee involving for example coöperation with other state-wide organizations such legislation as seems to it and to the Executive Committee to be highly important from the Social Service viewpoint, and to contain provisions that may be said

to be non-controversial in view of their universal support by authoritative Social Service organizations. It is the intent of this paragraph to restrict the direct legislative activity of the Conference, rather than to expand it.

(h) The officers shall be a president, first and second vice-presidents, secretary, and treasurer. These shall be elected annually. We approve of the present method, which provides for the assistance that a nominating committee can give to the body of the Conference in the selection of officers and of the Executive Committee.

(i) The Executive Committee shall consist of the officers and 16 others to be chosen annually by the Conference.

(j) The place for holding the Conference shall be selected by the Executive Committee which may at its option delegate the work to a Committee on Place to be appointed by the President during the annual meeting.

(k) The time for holding meetings shall be fixed by the Executive Committee.

(l) We recommend against the adoption of formal by-laws, it being our belief that the principles and policies herein enunciated will be a sufficient guide to the Executive Committee which is the creature of the Conference membership and which must be elected annually.

Respectfully submitted,

A. H. STONEMAN,

GRACE E. CONE,

CHAS. C. STILLMAN, *chairman*.

Upon a motion made by Mr. Fred M. Butzel, supported by Mr. Benjamin P. Merrick, the report was adopted with the following amendment:

That instead of the place of meeting being determined by the Executive Committee as called for in item "j", the place of meeting of the Conference be decided each year by the outgoing Conference.

The Church and Social Service

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

SOCIAL WORK OF THE FEDERAL COUNCIL OF CHURCHES

WORTH TIPPY

THE position of the Federal Council of the Churches of Christ in America needs to be better understood. The Council is an official coördinating agency for thirty-one Protestant communions, including all the large ones except the Southern Baptist Convention. The Protestant Episcopal Church is related through the Commission on the Church and Social Service. None of the decisions of the Council are binding upon the constituent bodies unless passed upon by their proper authorities. These thirty-one affiliated denominations have a total of 20,052,781 members, 143,367 churches, 113,002 ministers, and a constituency possibly three times as large. This constituency consists of children and people brought up in the Protestant faith but not actual members. For multitudes of them, however, the church has little significance.

The commissions of the Federal Council, which are its working organizations, are related correspondingly to the commissions or departments of the churches responsible for the interests within the scope of the several commissions of the Council. The Council's commissions are controlled by the representatives of the affiliated churches, although the Council itself and its commissions have important powers of initiative. Speaking strictly, however, the commissions of the Council are examples of fellowship work.

The scope of the Commission on Social Service includes the social work and community relations of urban churches and local federations of churches; the church and industry; the relation of the churches to national social agencies and movements and to corresponding departments and bureaus of the Federal Government; research within these fields, publication of the Information Service and the Book Review Serv-

ice, and joint production of social literature, including study courses, pamphlets and books; co-operation in social action with Canadian and European churches, and in America with Catholic, Hebrew and other religious bodies.

The Federal Council is primarily what its name indicates—a Council of the churches represented, its actions going back through the denominational boards and agencies insofar as they elect to carry them out. This is its great power, that back of it is the highly developed organization of these denominations. But more and more the churches are doing certain common things through the Council, as for example, common research, educational production and publication, the organization of state and local federations of churches, the direction of the campaign against war, inter-racial coöperation, and industrial conferences. This sphere a united action will inevitably enlarge as time goes by.

It should be said also, that the churches represented in the Council have other important agencies of coöperation in specialized fields, the most important of which are: The Home Missions Council, The Council of Women for Home Missions, the Foreign Missions Conference of North America, the Committee on Coöperation in Latin-America. The reader should also keep in mind that inter-church coöperation is as yet in its formative stages, that the denominations, rather than their coöperative agencies, constitute the really powerful organizations, and that they naturally and necessarily guard their autonomy.

The Commission on the Church and Social Service has progressively developed and defined its program during the last ten years. It is not as yet completely or finally outlined, if indeed it will ever be, considering that social thinking

and organization are always advancing. But the development of the Protestant churches' social program has been especially difficult because they have had to pass over from the extreme individualism and sharp separation of religion from the rest of life, of the nineteenth century, both deeply grounded in popular belief and prejudice, into the social ideal of the Kingdom of God.

It has been a long and arduous task of practical thinking and social education, involved in continuous controversy. It is not long since a high ecclesiastic thanked God that he had never read a book on sociology. Millions of church folk still think of the high and noble field of social service in terms of church socials and soup kitchens. The significance and persistence of the individualistic concept is shown by the strength of the so-called Fundamentalist Movement at the present time. It is not to be wondered at that the churches have taken their place slowly in the battle lines of the modern struggle for human life, and that their leaders in the fields of social action have had to find their way. The Commission is even now clarifying its function in relation to industry, and doing it not only by careful thinking, but by difficult practical experimentation.

Speaking definitely and concretely, the work of the Commission is proceeding on certain clearly defined lines, which answer the question as to its purposes and idealism.

The Commission recognizes in the first place, that the supreme mission of the church is to teach religion to the people of the nation, with especial emphasis upon the Christian nurture of childhood and youth. The function of the Commission is to help to socialize that teaching; that is, to give it the ideal of the Kingdom of God, to lead it to see life steadily as a whole, with religion as its spiritual leaven, and to recognize that the churches are vitally interested in everything that concerns human welfare. If the churches then do their work rightly they will finally send into society a continuous stream of socially minded young people, who will powerfully influence the thinking and action of the adult mind of the nation.

To that end, the Research Department has been organized and coöperatively financed by the departments of Social Service of the denominations. Its functions are to assemble dependable

fact material for the use of the churches in their educational work, and when necessary to make original social studies; to distribute these to pastors, teachers, the church press and the laity, through a bi-weekly Information Service, a monthly Book Review Service, pamphlets, books, pastoral letters and other forms of publicity; to prepare study courses on social questions for the Sunday School curriculum and for special study groups. This work is now well advanced.

The industrial program of the Commission is now fairly well defined. Speaking broadly it is: to bear the Christian spirit of fairness and good will; to indoctrinate industry with Christian principles; to give it Christian leadership; to point out the evils of industry and their harmful effects upon human life, and to work progressively for a Christian economic order. The Commission stands definitely for the democratic method in accomplishing these results; that is, for the working together of individuals, groups and classes to bring in the better social order, as distinguished from the method of the class struggle. It recognizes that there is a class struggle and that it may become inevitable, but that it is a form of warfare which the church cannot teach. If the church and other constructive social agencies can do their work powerfully enough, it will cease to be necessary, at least in its violent forms.

The third great field of the Churches, and therefore of the Commission, is in community relations. Its policy here is threefold. First, it seeks to make of each local church a highly socialized unit in its teaching, spirit, organization, and neighborhood relations. It would make of every church a highly developed neighborhood center, open every day in the week, and provided with a modern parish or community house. Especially would it do this in industrial neighborhoods. Churches in such neighborhoods should be a combination of worship, religious education and social settlement.

In the second place, the policy of the Federal Council is to bind these local churches together into closely knit community federations of churches, and to relate these federations naturally and functionally to the entire social movement of the community, especially with its social agencies. The Commission believes that every strong church should have a vocationally trained social worker on its staff, and that it should do

social and spiritual case work together, but in strictest coöperation with the central agencies of charity organization and relief.

As to the new movement of community organization and the extension and development of democratic institutions, the Commission is deeply interested. It holds to the historic Protestant attitude of coöperation with public institutions and devotion to the public welfare. It believes in coördination by public authorities wherever it is scientific and divorced from the inefficiency of political control. It seeks to exert its influence to develop the public service. It recognizes the need of added common interests which can bind all citizens together. It can be expected to coöperate with and to exert its influence in behalf of such notable experiments in community organization as is being worked out in North Carolina. It would be unfriendly to an experiment only if the church were excluded, or ignored, or over-ridden, or if fullest use were not made of the service which it has to offer.

In the field of national social movements, the Commission officially represents the contacts with the Protestant group, except that each denomination is free to act for itself if it wishes to do so. But in practice the Commission is the liaison organization. It is in frequent conferences with national agencies and with departments of the Federal Government on social legislation, child welfare, public health, social hygiene, prisons and delinquents, industrial disputes and other forms of social action. The Commission is now organizing a Department of Child Welfare, and a Department of Delinquents; the former to help to standardize the child caring institutions of the churches; the second to deal with jails, prisons and the prevention of delinquency.

As to other religious bodies, the Commission stands positively for brotherhood and coöperation. It believes that religion should be a binding force in society and not divisive as at present. Acting on this principle, it secured coöperation with the National Catholic Welfare Council and the Hebrew Board of Welfare for the Army and Navy during the War, and at present has significant and effective coöperation with the Department of Social Action of the National Catholic Welfare Council and the Central Conference of Rabbis. The Commission is pro-

moting the same kind of coöperation in communities.

In brief, the point of view of the Commission on Social Service is that religion is essentially the struggle for human life in its widest implications. It seeks to give the churches that point of view, and finally to exert every ounce of their influence in the struggle.

THE CHURCH-BY-THE-SIDE-OF-THE-ROAD

A. W. McALISTER

THE CHURCH-BY-THE-Side-of-the-Road is located in the suburbs of Greensboro, N. C. It lies almost adjacent to and midway between Fisher Park on the north and Irving Park on the south, the two best residential sections of the City, whereas to the east and west are settlements composed of less pretentious residences. These elements meet in the Church-by-the-Side-of-the-Road in an atmosphere of friendliness, helpfulness and absolute equality. The standard of precedence in the Church is not wealth nor so-called social position, but character and service and these alone. That spirit of democracy and real brotherhood prevails upon which the Founder of our religion placed such great emphasis in his teaching and practice.

It is not an institutional church. It is like any other church. It is just an ordinary church, with a definite community service program. The church building is not much of a building, but it is comfortable and is so arranged that it can be transformed into about a dozen class rooms for the Sunday School. There are two other buildings in the plant, the Hut of the Men's Club and the Young People's Hut. They are not much for looks, having cost only a few hundred dollars each, and having been built largely by the men and boys of the church, but they are comfortable. There was the usual temptation in the outset to put everything into an imposing church building, but it was wisely decided that this could come later and that there were other things of greater importance. The initial step, when the church was reorganized on its present basis two and a half years ago, was the purchase of a four acre lot, 300 by 600 feet, a double block fronting on four streets. This lot cost \$25,000.00. The border is planted with Regel's privet hedge.

Lines of red oak trees are to be added this Fall. The lot contains the buildings referred to above, and the playground and athletic field, which include a fully equipped supervised playground, two excellent tennis courts, and an ample baseball and football field combined. A playground director is employed for all his time, who renders valuable assistance in other departments of the work of the church. A full time community nurse is employed. Besides the community nurse and the community playground, there are a night school, a home nursing class, and the community cow. The community cow has become a community herd. There are now three community cows. The cows are rented at \$1.00 per week to families with children, but no cow. Community cow No. 1 serves a family of eight children; No. 2, a family of six, and No. 3 a family of five children. The one-dollar-a-week accumulates for the purchase of other cows. The plan works well. The children grow and the cows increase.

The church is endeavoring to minister to existing needs of the community, being careful not to try to minister to needs which do not exist. The result is that the church has become the centre

of the recreational and social as well as the spiritual interests of the community. The church is interested in everybody and everybody is interested in the church. The Church-by-the-Side-of-the-Road is working under the banner of Presbyterianism but without any emphasis on the *ism*.

These everyday activities, instead of detracting from the spiritual progress of the church are contributing largely to it. The spiritual is the dominant note. Every department of the church, the men, the young people, and the women are organized for doing personal evangelistic work, and they are doing it. This is the evidence, (1) increase in membership in 2½ years from 34 to 230, (2) the family altar established in 42 homes out of a total of 88 homes, (3) 102 tithers, or nearly fifty per cent of the membership. The Founder of the Christian religion, who "grew in wisdom and stature, and in favor with God and man", did his work by the side of the road and he "was a friend to man." His house was by the side of the road. His hospital and even his church were by the side of the road. The Church-by-the-Side-of-the-Road is merely trying to do the thing in His way.

Inter-Racial Coöperation

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

THE APPROACH TO THE SOUTH'S RACE QUESTION

M. ASHBY JONES

THERE can be no intelligent approach to the race question in the South without remembering the fact that the Negro was a slave. This fact is always more or less present in the consciousness of the white man of the South and plays the most potent part in determining his attitude toward the Negro. This does not for a moment mean that the white man thinks that the Negro ought to become once again a slave, or that he would if he could bring back the days of slavery. It simply means that his conception of the Negro as a personality has been inherited from the days of slavery. Few of us are given to anything like careful definitions, so that the average man in the South has never attempted to accurately state in words his thought of the Negro, but I am convinced that if this thought were accurately worded it would mean that the Negro was something less than human.

This is not necessarily an unkindly attitude. I am thinking for the moment of the better classes of the South—those who are descendents of the slave-holders. As a class they have inherited a benevolent feeling toward the individual Negro while at the same time they have inherited a social and political fear of the race en masse. This type of Southerner would not say that the Negro is not a man, but his thought may be fairly interpreted by the statement that he is a slave kind of man. This kind of a man is only fitted to fulfill a social function of service within a limited sphere. To allow him to step outside of that sphere would be to render him inefficient and hurtful to society in general. This is my interpretation of the meaning of the popular Southern phrase "the Negro's place." This is a sincere Southern creed, and many of

our best people believe that the limitations which they place upon the life of the Negro are for the highest good of the Negro himself. Within these limitations, however, the individual Negro is treated with a kindness and good-natured condescension which often tends to "spoil him."

Here is to be found the deadly wrong of slavery. It cannot be expressed in the mere statement that one man owns another, nor can it be told in any terms of physical cruelty. Granted the most benevolent paternalism that ever held a people in slavery, and there is still the deadly indictment against the system that the child of a slave even before it born has had the definition of its personality predetermined for it, and the metes and bounds of its life already fixed. No greater crime can be committed against a personality than to rob him of a right to make the definition of his own manhood and to determine the pathway of his own destiny. We of the South have "carried over" this idea of the Negro from the days of slavery. This is the social significance of the thought of the white people that the Negro is something less than human. "The Negro's place" is the psychic limitation which we place upon his development and achievement.

This definition of and consequent attitude toward the Negro on the part of the better class has had a most serious effect upon the disadvantaged class of white people in the South. These people, with little or no education and no kindly sentiments and traditions inherited from the past, also accept the definition of the Negro as being something less than human. The primary assumption of such a man is that he is better than any Negro because he is white, and that he has certain rights superior to the Negro

because he is white. It is inevitable that this class is thus robbed of the steadying moral consciousness of the responsibility to deal with the Negro by the same standards by which he deals with the white people. When we remember that to the low-grade man the idea "human" is not a very high ideal of life we can see how terribly dangerous it is for him to have a conception less high of any being. To my mind it is this dehumanizing of the Negro in the thought of the better class which is responsible for the dehumanizing of the Negro in the thought of the lower class, which in turn is responsible for the unspeakable record of barbarities committed against this weaker race.

In searching for a pathway which will lead to a just, wholesome, and harmonious relation between the two races, it is essential that in the thought of the white people the Negro should be granted all the rights which pertain to human beings. If this is once granted, under our fundamental statement of democracy he has some "inalienable rights." We must not place any limitations which will deprive him of an equal chance to "life, liberty, and the pursuit of happiness." We need not stop to discuss the question of how much the Negro is capable of development. Be that possibility great or small, he has a right to a fair opportunity for the fullest and highest development of which he is capable. So to my mind our first task is to change the thought of our people in regard to the Negro, so that they may approach the question of his rights in the simple terms of humanity.

It is from this standpoint that we should approach the question of the so-called "social equality." The meaning back of this Southern dogma which declares that there is to be no social equality between the races is that the integrity of the two races is to be preserved. To my mind this is a perfectly justifiable position and can be defended in the interest of the welfare of the Negro as well as the white race. For this reason the races should be separated by such social barriers as are necessary to preserve the purity of the blood of the two peoples. We should seek by every social provision to preserve the safety of the home of the black as well as the white from any violation of this social edict. But no other barriers or discriminations

are justified save those which are for the highest welfare of both races.

But many of us are coming to see that before this human approach can become socially effective there must be a human sympathy. This can only come from a Christian consciousness. If the Negro is human then he is God's child and he is my brother. If we accept the teachings of Jesus Christ, then this is inescapable. That the Negro is "one of the least of my brethren" may be granted, but when we have granted that we must meet the Christ test in itself, that our attitude to Him shall be judged by our attitude toward one of these least of His brethren.

A USABLE PIECE OF COMMUNITY MACHINERY

WILL W. ALEXANDER

THE COMMISSION ON INTER-RACIAL CO-OPERATION, organized soon after the armistice, is made up of southern men and women. It has sought to bring together in each southern community those persons who are interested in Negro welfare, or who are sufficiently open-minded to consider the question. There are eight hundred counties in the South having more than ten per cent of Negro population. Each of these has been studied, and in most of them some white and colored citizens have been found who agreed as to the need for some sort of coöperation in handling those matters in the community which affects both racial groups.

In many instances these committees have very little more than a sense of need and a willingness to try to meet it. They do not see very clearly what should be done. They are, however, open-minded and interested, and within these groups are those people of the South who are most interested in bringing to our entire population the benefits of modern social development. The others are such as may be led toward community-mindedness.

Over against this is the fact that it is often very difficult for social agencies to function for Negroes. One southern city is reported to have made a social survey in coöperation with one of the national agencies, and at an expenditure of several thousand dollars. Although forty per

cent of the population is colored, not one line of this survey dealt with the relation of the colored sections of the community to the social advance to which the survey was the first step.

Here is another: A national health organization sent representatives into southern towns with a service to Negroes, the rendering of which was of undoubted value, both to the Negroes and whites. These men were strangers in the South. They went into a certain city where the Ku Klux had been very active, and before many days were beaten up and driven out of town for a supposed "meddling with the Negroes." Instances could be repeated to show that various national organizations which approach southern communities with some sort of service are in great need of a point of contact in the local communities which will enable them to render the needed service to the Negroes. The eight hundred inter-racial committees offer just this opportunity.

During the last National Negro Health Week several State Boards of Health sent out their propaganda through these committees. Thousands of leaflets were distributed, clinics for Negro children were organized, clean-up campaigns held. Large sections of the white population had their attention called to Negroes as a factor in community health, and to the agencies ready to assist in bringing health. The work could not have been done so well without these committees, for salvation is of the local community. These persons are ready to cooperate with any organization which has a service to render to Negroes. They can undoubtedly be of very great help in backing up such organizations. They will be generally effective in promoting better race relations to the extent that they are given concrete tasks. Men see straight, not by looking on and discussing, but by working.

Negro welfare is fundamental to all community welfare in the South. There is no better training in social-mindedness for the average southern white person than to be led to work out some of the social problems that affects Negroes. There is, therefore, a double significance in thus using these committees.

My chief desire, however, is to state that such committees exist, and that they are usable. Any-

one who is interested can get detailed information by writing the Commission on Inter-Racial Coöperation, 416 Palmer Building, Atlanta, Georgia.

A NORTH CAROLINA CONFERENCE

An important inter-racial conference is that to be held at Raleigh, North Carolina, in November. Professor N. C. Newbold, head of the Division of Negro Education in the State Department writes to members:

"You may remember that we had a very interesting conference here in September of last year with a large group of the most prominent negro leaders in North Carolina.

"That seemed to be so helpful that Doctor Brooks and I have decided to call another conference for the 3rd and 4th of November, this year. Last year we discussed particularly the state's program for negro education. This year we want to discuss:

"1. The progress that has been made within the year in carrying forward the program outlined last year.

"2. How the public and private schools of the state may coöperate helpfully to the best possible advantage of all concerned.

"These two ideas will be the main ones presented at the conference. There is room, of course, for a discussion of these questions from many angles. Other phases of our general program will of course come up for consideration.

"We shall be glad to have any suggestions from you concerning the proposed conference. It is to be held for the promotion of negro education and coöperation in North Carolina. We are, therefore, anxious to have you and other leaders suggest any other topics which should be taken up at this time. Also, I shall appreciate it if you will suggest the names of a number of leaders in all walks of life who should be invited to this conference. We are particularly anxious to have all religious denominations, professional men of all types, farmers, school teachers, and others representing the general public, present. Remarkable progress has been made since September 1921, and we want to plan for still greater development."

County and Country Life Programs

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THE SOUTHERN SUMMER SCHOOLS FOR RURAL PASTORS

ROBERT H. RUFF

THE METHODIST Episcopal Church, South, is now at the beginning of a far-reaching endeavor to help its country churches coördinate rural activities, believing that the church and the pastor should serve the entire community and try to aid in meeting all the needs of the people. To this end they have established a series of summer schools, Schools for Town and Country Pastors. Six of these schools were held in 1922, attended by approximately twelve per cent of the pastors to whom they were available, covering twenty states. The schools were held at Russellville, Kentucky; Conway, Arkansas; Birmingham, Alabama; Ashland, Virginia; Durham, North Carolina; and Dallas, Texas.

The pastors attending these schools were enthusiastic over the idea, and eager to learn. They gave themselves wholeheartedly to the enlarged program of town and county work. Courses offered were: Rural Evangelism; Women's Work in the Rural Church; Church and the Development of Community Welfare; Home and Land Ownership—Biblical, Historical and Present Day; Social Message to the Rural Church; Life and Social Teachings of Jesus; Organization and Administration of the Rural Sunday School; The Bible and Rural Life; Church and Economic Welfare; The Rural Church and Young People; A Standard Rural Sunday School; The Rural Church and Social Service; Rural Church Methods and Programs; Worship in the Rural Sunday School; Rural Church Serving the Community.

The afternoon of each day was given over to recreation and directed play. Highly competent men gave the pastors instruction in how to play, and the value of recreation in the scheme of life. At some of the schools, occasional afternoons were used for visits to nearby farms, dairies, and

stock-breeding establishments, where instructors from agricultural and extension forces made dissection on this phase of farm life.

The evenings at each of the schools were given over to platform lectures and addresses, dealing with educational and inspirational themes.

This phase of church work is only just begun, and the outlook is for its continual enlargement and development. The Methodist Episcopal Church, South, alone has 17,000 town and country churches, representing as many communities, with something like 6,000 town and country pastors. These men, trained for the larger work which they must do if the country communities are to come into their own, can make an almost inestimable contribution to the religious and social development of the country. And it is the avowed intention of their church to bring to these men, the town and country pastors, the best available leaders to instruct them in all matters relating to country church and community work.

A RURAL STATE'S UNLETTERED WHITE WOMEN*

E. C. BRANSON

IN ROUND NUMBERS there are forty-four thousand illiterate native-born white women in North Carolina according to the 1920 census. If assembled they would fill a city the size of Charlotte, or nearly so.

They numbered 47,327 away back yonder in 1850; seventy years later they were only 3,428 fewer. Which means that illiteracy, like landlessness, poverty, and feeble-mindedness, is a self-perpetuating social ill. The actual numbers are little changed from year to year, although

* In subsequent issues will be discussed programs for reducing illiteracy in the several states, first perhaps Maryland and North Carolina.—The Editors.

the ratios dwindle; from 37 per cent in 1850 to 10.4 per cent in 1920.

More than nine-tenths of the white illiteracy of North Carolina is in the country regions, and almost exactly four-fifths of it is adult illiteracy. Illiteracy of all ages, races, and sexes is mainly a problem of rural adults in the South. Less than one-twentieth of it is in our towns and cities. Of the 1,497 white illiterates in Stanly county, for instances, only 161 are under the voting age, and only 140 are in Albemarle, the county-seat town. It is hard to cure (1) because the country schools are everywhere inferior as a rule, and the country homes that breed and shelter the unlettered are scattered, remote, and hard to reach, and (2) because illiterate whites are everywhere sensitive and shy. They are the crab-like souls that Victor Hugo describes; before advancing light, said he, they steadily retreat into the fringe of darkness.

They are white women. They are our very own kith, kin, and kind. They are prospective voters who cannot read a ballot or write their names. They are older daughters, wives, mothers, who determine the character and the culture of homes, in woman's immemorial way. They cannot read a letter or a newspaper or the Bible. They cannot study the Sunday-school lessons with their children or use a song book at church. They are the women who unaware sign away their homes and dowers with a cross mark. These are the women who ate their hearts out in dumb agony during the World War. Their absent sons and brothers were as dead. Absent—that's about all that most of them knew; swallowed up by the big outside unknown world; gone somewhere, they hardly knew where. The camps at home, the trenches overseas, Flanders, the Somme, the Argonne were all one to them. Their loved ones were gone—lost in the sealed silences of illiteracy; that much they knew and little more. Whether safe and well, or ill or maimed for life, or dead, they did not know and many of them do not know till this good day, as the authorities in Washington will tell you.

The essential curse of illiteracy lies in the suffocating loneliness it imposes. The world the illiterates live in is mainly the little world of the home and the neighborhood. They are cabined, cribbed, confined by the here and the now. They are heirs of all the ages, to be sure, but they cannot claim their birthrights. The accumulated

wisdom of the race reaches them in traditions passed on by word of mouth alone. The great tidal-waves of history break in tiny ripples on their far distant shores only after many days. They are oftentimes dowered by nature with magnificent possibilities, their brains and fingers are nimble, their characters are substantial, fine, and capable, but they live in a pint-cup world where the largest men are small and the largest achievements little—a drab and uninspiring world. Their wits stew in their own broth, they fry in their own fat. Oftentimes they are people of the very finest character and capacity, good neighbors and upright, law-abiding citizens. The unlettered are not necessarily stupid in brain and sodden in life, but they have only a bare chance to cash in their possibilities at their full value. They may be and often are gems of purest ray serene, but they are lost in the dark, unfathomed caves of illiteracy, the world forgetting and by the world forgot. They are diamonds in the rough that never can be marketed for lack of polish.

Natively great without letters, as they frequently are, they fail of the full greatness they might have achieved, and so they die unwept, unhonored, and unsung. The tragedy of their lives wrung the heart of Carlyle. That one soul should die ignorant that had a capacity for learning—that, said he, I call the tragedy of tragedies, were it to happen twenty times a minute, as by some computations it does.

These are the tragedies that appeal to men and women of heart in North Carolina—to teachers and preachers, to church and Sunday-school workers alike. And the response by the church ought to be as prompt and full as the response of the state. Illiteracy and tenancy are the deadliest menaces the church confronts in western civilization. It was so in Israel in Isaiah's time; it is so today in America; it is so in the South where two-thirds of all the tenants and seven-tenths of all the native white illiterates of the nation are massed. And let us make no mistake about it: as long as we have excessive white farm tenancy we shall have excessive country illiteracy. Neither can be cured without curing the other.

We are not unconcerned about illiteracy and ignorance among the negroes. On the contrary we are deeply moved by it. But we are centering attention on white illiteracy at present, because in the South, we lightly wave the whole matter aside saying, Oh, that's a negro problem! We

are trying to make it clear that it is also a white man's problem, to be heroically attacked for the sake of ourselves and our own as well as for the sake of our brothers in black.

Our illiterate white women are scattered all over the state, ranging in actual numbers from 59 in Hoke where they are fewest, to 1,781 in Wilkes which foots the illiteracy column both in actual numbers and in ratios, for both men and women. They are fewer than one hundred each in Warren, Pender, Chowan, Currituck, Camden, Hoke, and Tyrrell. They are more than one thousand each in Forsyth, Johnston, Gaston, Surry, and Wilkes. They make a county-wide school tax of 67 cents, as proposed in Johnston county, look like a picayune.

In general the Albemarle counties make the best showing, the mid-state counties the next best showing, and the worst showing of all is made by the lower Cape Fear country, the contiguous Tidewater, and the mountain counties. New Hanover with its county-wide school system stands out as a brilliant exception, both in 1910 and 1920, but even New Hanover overtops the average of native adult white female illiteracy in the country-at-large—3.1 per cent in New Hanover against 2.8 per cent in the United States.

In thirteen counties of the state illiterate native white women of voting age are one in every six; in Graham and Yancey, they are one in every five; in Wilkes they are more than one in every four! And this in spite of the heroic efforts of a devoted county school superintendent.

THE NATIONAL COUNTRY LIFE CONFERENCE

E. C. LINDEMAN

THE FIFTH ANNUAL CONFERENCE of the American Country Life Association will be held at Teachers College, Columbia University, November 9th, 10th and 11th, 1922, with the general theme of the education of the country community. The following is the tentative program:

Thursday, November 9th at 8:00 P.M. Opening Session

ADDRESS OF WELCOME—Dean James E. Russell, Teachers College, New York.

PRESIDENT'S ADDRESS—Dr. Kenyon L. Butterfield, Agricultural College, Amherst, Mass.

ANNOUNCEMENTS FOR STANDING COMMITTEES.

"RURAL EDUCATION IN FOREIGN LANDS"—A program presented by the Rural Club of Teachers College. The Association will be the guests of the Rural Club for the remainder of the evening.

Friday, November 10 at 10:00 A.M.

THEME: "Education of the Country Child."

PRESIDING: Dr. Ernest Burnham, Normal School, Kalamazoo, Michigan.

- (1) HANDICAPS OF THE RURAL CHILD—Prof. O. G. Brim, Cornell University, Ithaca, New York. (25 minutes.)
- (2) OVERCOMING THE HANDICAPS OF THE RURAL CHILD—Mr. Lee L. Driver, State Department of Education, Harrisburg, Pa. (25 minutes.)
- (3) NATIONAL RESPONSIBILITIES FOR THE IMPROVEMENT OF RURAL EDUCATION—Prof. W. C. Bagley, Teachers College, Columbia University. (35 minutes.)
- (4) THE PUBLIC SCHOOL AS A CENTER FOR RURAL COMMUNITY EDUCATION—Miss Rosamond Root, Teachers College, for the Committee on Means of Education. (15 minutes.)
- (5) DISCUSSION: (45 minutes.)

2:30 P.M.

THEME: "Adult Education in the Country Community."

PRESIDING: Hon. C. W. Pugsley, Assistant Secretary of Agriculture, Washington, D. C.

- (1) PRINCIPLES AND ACHIEVEMENTS OF ADULT EDUCATION UNDER THE SMITH-LEVER ACT—Dr. C. B. Smith, States Relation Service, U. S. Department of Agriculture. (20 minutes.)
- (2) ECONOMIC EDUCATION OF THE FARMER—Mr. Aaron Sapiro, Attorney for Farmers' Coöperative Organizations, New York City. (25 minutes.)
- (3) THE RURAL PRESS AS A FACTOR IN THE EDUCATION OF THE FARM FAMILY—Dr. C. C. Taylor, State College of Agriculture, Raleigh, N. C. (20 minutes.)
- (4) SOCIAL EDUCATION OF THE FARMER AND THE FARM WOMAN BY MEANS OF PARTICIPATION IN ORGANIZATION—Dr. J. L. Gillin, University of Wisconsin, Madison. (20 minutes.)
- (5) EDUCATIONAL NEEDS AND RESOURCES OF THE AMERICAN FARM WOMAN—Miss Florence Ward, U. S. Department of Agriculture, for the Committee on Homemaking. (15 minutes.)
- (6) EDUCATIONAL ACTIVITIES OF THE LAND GRANT COLLEGES IN RURAL COMMUNITIES—Dean A. R. Mann, Cornell University, for the Sub-committee on Agricultural Education. (15 minutes.)
- (7) RURAL COMMUNITY EDUCATION THROUGH LIBRARIES—Carl Milam, Secretary American Library Association, for the Sub-committee on Library Education. (15 minutes.)
- (8) DISCUSSION: (45 minutes.)

8:00 P.M.

ANNUAL CONFERENCE DINNER

TOASTMASTER: Dr. Nicholas Murray Butler, President of Columbia University, New York.

ADDRESSES BY: President K. L. Butterfield, Amherst Mass. "An International Country Life Movement."

Hon. Henry C. Wallace, Secretary of Agriculture.

"An American Country Life Program."

Daniel Swamidoss, India.

Speaker to be selected—"The Country and the City."

Saturday, November 11 at 10:00 A.M.

THEME: "Ethical and Religious Resources of the Country Community."

PRESIDING: Dr. Warren H. Wilson, Presbyterian Board of Home Missions, New York City.

(1) THE EDUCATIONAL FUNCTION OF THE COUNTRY CHURCH—Dr. Paul L. Voght, Methodist Board of Home Missions, Philadelphia. (25 minutes.)

(2) SYMPOSIUM: "Educational Programs."

(a) For the Catholic Church—Rev. E. V. O'Hara.

(b) For the Federal Council—Rev. Edmund desBrunner.

(c) For the Y. M. C. A.—Mr. Elmer Thines.

(d) For the Y. W. C. A.—Miss Henrietta Roelofs.

(10 minutes each.)

(3) THE EDUCATION OF THE FARMER IN VIEW OF COMING CHANGES IN RURAL GOVERNMENT—Richard S. Childs, Vice-President National Municipal League, New York City, for the Committee on Rural Government and Legislations. (20 minutes.)

(4) THE RURAL SOCIAL SCIENCES AND RURAL COMMUNITY PROGRESS—Prof. Bruce Melvin, Ohio Wesleyan University, for the Committee on the Teaching of Rural Sociology. (15 minutes.)

(5) INTERPRETING SOCIAL VALUES TO THE RURAL COMMUNITY BY MEANS OF PRACTICAL SOCIAL SERVICES—Homer Folks, New York State Charities Aid Association, for the Committee on Charities and Corrections. (15 minutes.)

(6) DISCUSSION: (45 minutes.)

2:30 P.M.

THEME: "Effective Rural Leadership for the Rural Community."

PRESIDING: Prof. W. J. Campbell, Merrill-Palmer School, Detroit, Michigan.

(1) TRAINING FOR RURAL LEADERSHIP IN UNIVERSITIES, COLLEGES, NORMAL SCHOOLS, AND HIGH SCHOOLS—Prof. E. L. Morgan, University of Missouri, for the Committee on Rural Leadership Training. (25 minutes.)

(2) DISCOVERING AND TRAINING RURAL LEADERSHIP THROUGH FARM ORGANIZATIONS—Mr. Harvey Sconce, Sidell, Ill. (20 minutes.)

(3) RURAL LEADERSHIP THROUGH PLAY AND RECRE-

ATION—Prof. John F. Smith, Berea College, Berea, Kentucky, for the Committee on Recreation and Sociable Life. (15 minutes.)

(4) THE EDUCATIONAL VALUE OF IMPROVED MEANS OF COMMUNICATION—Prof. John M. Gillette, University of North Dakota, for the Committee on Means of Communication. (15 minutes.)

(5) IMPROVING THE PHYSICAL SURROUNDINGS OF THE COUNTRYSIDE AS AN EDUCATIONAL FORCE—Prof. Phillip Ellwood, Ohio State University, for the Committee on Country Planning. (15 minutes.)

(6) DISCUSSION: (45 minutes.)

(7) ANNUAL BUSINESS MEETING OF THE ASSOCIATION.

8:00 P.M.

THEME: "The Educational Values of Rural Community Organization."

PRESIDING: Prof. Dwight Sanderson, Cornell University, Ithaca, New York.

(1) EDUCATIONAL VALUES OF DEMOCRATIC COMMUNITY ORGANIZATION—Nat T. Frame, Morgantown, West Virginia. (25 minutes.)

(2) THE PRESENT STATUS AND FUTURE PROSPECTS OF RURAL COMMUNITY ORGANIZATION—Prof. Walter Burr, Kansas State Agricultural College, for the Committee on Rural Organization. (15 minutes.)

(3) PROGRESS IN THE STUDY OF RURAL SOCIAL PROBLEMS—Dr. C. J. Galpin, U. S. Department of Agriculture, for the Committee on Investigation of Rural Social Problems. (15 minutes.)

(4) COMMUNITY PROGRAMS OF HEALTH AND SANITATION AS A BASIS FOR RURAL COMMUNITY EDUCATION—Miss Jean Broadhurst, Teachers College, Columbia University, New York, for the Committee on Health and Sanitation. (15 minutes.)

(5) REPORTS FROM THE AMERICAN DELEGATES TO THE INTERNATIONAL INSTITUTE OF AGRICULTURE AT ROME. (30 minutes.)

(6) DISCUSSION: (45 minutes.)

THE COUNTRY LIFE MOVEMENT

THREE VALUABLE volumes of Proceedings of the National Country Life Conference have been published. They constitute important contributions. In this issue, Professor Steiner's estimate of the Country Life Movement, on page 14, makes a timely consideration in relation to the program printed above.

Progress in Town and City Programs

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

STATE BUREAUS OF MUNICIPAL RESEARCH AND INFORMATION

T. B. ELDRIDGE

IT IS AS TRUE today as when it was first written, that "no man liveth to himself," and human experience confirms it by abundant testimony. It is no less true of municipalities than of men, but it is surprising to learn how many cities are going their own way as though there were no other cities, as though there were nothing to be learned from the experience of others. In the commonwealth with which the writer is best acquainted there are five hundred towns that recognize no mutual ties and no common interest; in which respect conditions are typical of those existing in other states where reciprocal helpfulness is an uncertain quantity.

Mutual interest should draw city and town officials together and should lead to exchange of experience to their mutual advantage. Many a mayor, or councilman, or commissioner is groping in the dark with difficulties that another has worked out; but where no working municipal organization exists there is no way by which one city official's successes or failures can be made available for the instruction or warning of another. So, while no man liveth to himself, a multitude of municipalities are leading solitary existence and experimenting with a manner of life that has never been found satisfactory to any mere human being,—not even a Robinson Crusoe.

There may be more than one way to make a successful clearing house of municipal service, but the only way of which the writer has knowledge is through the medium of a research and information bureau. In some of the more populous states research work is carried on through instrumentalities maintained by municipal associations or leagues. The New Jersey bureau, for instance, with offices in Trenton, is directed

by an executive secretary, who receives a salary sufficient to command expert service. Means of support are provided by membership fees in the state municipal league. New York is another state that has a functioning and efficient research organization maintained by the league of municipalities. Not long ago the writer heard the mayor of a New York town say that the membership of his city in the state organization cost five hundred dollars a year and was worth the price. There are others, of course.

HOW MUNICIPAL BUREAUS FUNCTION

In several states the universities have come to the aid of municipal administration; in some instances co-operating with state associations, in others shouldering the entire burden. The University of Texas is a notable example of the latter class. The State Universities in Kansas and Minnesota do municipal research work in coöperation with the state leagues, the latter furnishing executive secretaries and the universities providing faculty expert service.

In a general way the activities of municipal research and information bureaus operate in the same manner. The New Jersey bureau furnishes service relating to city and town administration and information as to legislation affecting its constituency. It sends out mimeographed bulletins on subjects of importance or of interest to municipal officials. The Kansas bureau, operated on the coöperative plan, gathers, compiles, and publishes municipal information of general interest. The constitution of the state league requires copies of all municipal reports and documents to be forwarded to the research bureau. The Minnesota bureau, also coöperative, serves cities or citizens whether members of the state league or not; and

renders certain special service to league members. The executive office offers technical service to small communities whose resources do not admit of employing engineers, health officers, and other specialists.

THE UNIVERSITY OF TEXAS

The Bureau of Municipal Research and Reference of the University of Texas, may be taken as typical of the organization and work of the group rendering service of the character indicated. The staff consists of a director, a secretary, and an assistant. There is also an advisory board composed of twelve members of the faculty who are teachers of subjects in some way related to municipal government and administration. The outstanding features of its work are embraced in the following summary:

It furnishes information on municipal matters to city officials and citizens. It aims to advance the state of municipal science by research and publication. It affords opportunity to university students to carry on investigations in municipal government to fit themselves for better service as citizens or officials. It gathers, classifies, and tabulates municipal information. It answers inquiries of infinite variety. The bureau staff participates in conventions and meetings by means of addresses on municipal subjects.

*A NORTH CAROLINA PLAN

A proposed plan for North Carolina, showing an effective scope and program follows.

1. A technical and advisory staff selected from the State University faculty. A director to be employed exclusively in municipal research work, with a stenographer for assistant. Salaries and expenses to be paid by the University.

2. Services of the bureau to be rendered to all cities and towns whether members of the state municipal organization or not.

3. The Director to study government and administration in North Carolina, obtaining the experience of city and town officials in rendering service, meeting difficulties, and solving problems. To collect statistics regarding area, population, property values, tax rates, amount of taxes, other sources of revenue or income, bonded debt, distribution of disbursements, per capita

cost of administration, water service, sanitary service, fire protection, police protection, support of schools, libraries, parks, and playgrounds, lighting of streets and operation of light plants, license systems with schedules of license taxes, improvement of streets and sidewalks with distribution of cost between the city and abutting property owners. Inquiries to extend to any other subjects affecting municipal administration.

4. Information obtained to be collated, and, so far as possible, tabulated. To be made available to cities and towns through an annual report. Bulletins containing information of special interest to be prepared and mailed to chief officials of municipalities.

5. Director to visit cities and towns where his services may be required, to deliver addresses on municipal subjects or to aid officials in solving difficult situations.

6. Director to maintain an office in Raleigh when the General Assembly is in session. To keep city and town officials informed regarding bills introduced or pending legislation affecting municipal government or administration. To use all endeavors to safeguard municipal interests that may be affected by proposed legislation.

7. To bring the technical departments of the University in close touch with the needs of cities and towns without resources sufficient to command the services of experts, to the end that advice or other reasonable assistance may be rendered.

8. Information obtained by the bureau to be made available at any time to city and town governments upon request.

9. Director to visit other institutions where municipal research bureaus are maintained, that he may become acquainted with the subjects to which their inquiries are directed and the methods by which they operate. To attend meetings of the state municipal organization, the meetings of the National Municipal League, and of such other bodies as will be helpful to him in the performance of his duties.

10. The work of the Bureau of Municipal Research to be placed under such direction and supervision as to the University may seem best, to the end that the duties, powers, and privileges herein set forth shall be exercised in a way to secure the best results and insure a prudent expenditure of the fund provided for operation and expenses.

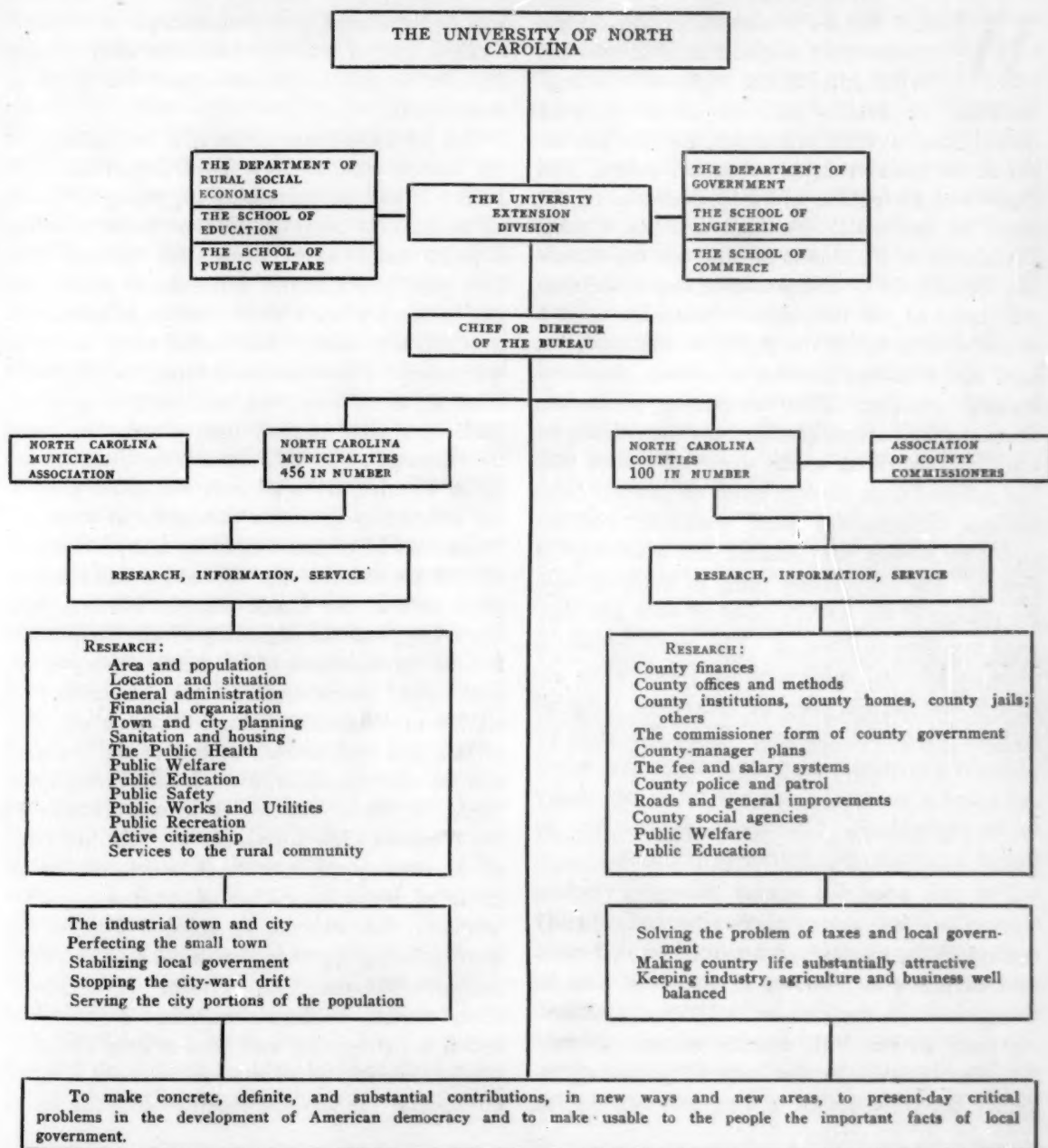
*The University, looking toward the establishment of such a plan, has held a number of conferences with city officials. A First Regional Conference on Town and County Administration was held at Chapel Hill, September 19-21, 1921. The Proceedings of this conference have been published under the title "Attainable Standards in Municipal Programs."

A UNIVERSITY PLAN

HOWARD W. ODUM

THE OUTLINE chart presented below is intended to form a supplementary discussion to the previous paper by Mayor Eldridge. In order to present the whole matter for thoughtful consideration in the briefest possible way, four questions are raised: Is the plan submitted by

Mayor Eldridge most feasible? or can county and town administration be combined to better effect as in the chart? or, thirdly, should the whole plan be worked out within the Department of Government of the University? or, finally, is the New Jersey plan, or one similar, best?

COUNTY AND MUNICIPAL RESEARCH AND INFORMATION

The Work of Women's Organizations

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

THE ORGANIZED WORK OF WOMEN IN ONE STATE

NELLIE ROBERSON

WHEN MARY Wollenstonecraft shocked conservative England in 1792 with her "Vindication of the Rights of Women," Rousseau in France with his ideas of social equality had already paved the way for the belief in the abstract rights of human beings, Tom Paine had stirred the world by championing the cause of individual freedom, and the French Declaration of the Rights of Man and the American Declaration of Independence had established the rights of the individual. Naturally upon a world waking up to the rights of mankind, the legal and economic position of women became a burning question. This broadening of human sympathy, this emancipation from the tyranny of tradition opened up a new world to women who had suffered from the oppression of custom. Educational opportunities were demanded and received by women who realized that knowledge is power. The opportunity came to them through the change in the world's point of view and they were not slow to grasp it. The world became a place of life and enjoyment for them, while before it had been a place of retirement from all matters of public concern. Since the days of Mary Wollenstonecraft great changes have taken place and a woman has only to prove her ability to be recognized. Limitations of sex are no longer an insuperable barrier to progress.

The one powerful agency through which a woman has been able to express her individuality is through the woman's club movement. It came into existence in America at the same time as the growth of the idea of individual freedom. As early as the 18th century women all over the country were in the habit of gathering together for purposes of sewing and reading, as

well as for attending to philanthropic and church affairs. But it was not until the 19th century that the woman's club movement was a recognized force.

One of the pioneer clubs now in existence is the Sorosis Club of New York City, founded in 1868. It had an interesting beginning as a sort of indignation meeting. When Charles Dickens came to America, the Press Club of New York City gave him a dinner which many women active in literary work were anxious to attend but to which they were refused admittance except as spectators. Their exclusion from the celebrated event led them to express their resentment by organizing a club of their own which they called the "Sorosis". In 1873 these New York women called together from all over the world a meeting which they termed a "Congress of Women." Thousands of women including many sovereigns of Europe endorsed the movement and the congress held at the Union Square Theatre, New York City, was the beginning of an "Association for the Advancement of Women" which met annually until it was replaced by the General Federation of Women's Clubs. We have the story of this first club written by one of the founders and the first president, Mrs. Jennie Cunningham Croly, in 1898. She writes in her "History of the Woman's Club Movement": "The early half of the century was marked by a crusade for the cause of better education of women. . . . The woman's club was not an echo, it was not the mere banding together for social and economic purposes like the clubs of men. It became at once, without deliberate intention or concerted action a light-giving and seed-sowing centre of purely altruistic and democratic activity. It had no leaders. It brought together qualities rather

than personages; and by a representation of all interests, moral, intellectual and social, created an ideal basis of organization, where everyone has an equal right to whatever comes to the common centre."

The general club movement in North Carolina began late in the 20th century but from the time the women of Edenton organized the famous Tea Party to the present time the movement has gradually become one of vital importance to the State. In telling the story of women's organized activities in North Carolina, an effort is being made to give recognition to their influence and the effectiveness of their work in helping to solve problems affecting the home and family, the church, the school and education, the government, and industry. The enormous extent and power of religious and missionary societies make it impossible to give deserved attention here to their work except to express appreciation of it but a separate paper later on will deal exclusively with this phase of organized woman's activities. Not counting the church societies, there are about twenty distinct state organizations under national supervision, representing about fifteen hundred local clubs composed of over 75,000 women in the state. Besides these state organized clubs, there are uncounted local clubs working independently of any state or national organization. The work of these clubs is as valuable to society as the federated clubs are but there is no way to get information about all of them, as they are not responsible to a state or national body. Some of the well-known organizations in North Carolina include: American Association of University Women, Business and Professional Women, Camp Fire Girls, Colonial Dames, Colored Women's Clubs, Daughters of the American Revolution, Daughters of the Confederacy, North Carolina Federation of Women's Clubs, Girl Scouts, Home Demonstration Agents, North Carolina Branch of the King's Daughters, Federation of Music Clubs, League of Women Voters, Mothers' Leagues, Nurses' Association, War Mothers, Woman's Betterment Association, Woman's Auxiliary of the American Legion, Women's Christian Temperance Union, and the Young Women's Christian Association. These organizations are represented throughout the state by local clubs, composed of memberships all the way from ten to

five hundred. They are occupied with every branch of human activity. Those tending to influence home and family life are engaged in studying problems of home economics, health, social service, child-welfare, art, literature and music; those influencing school and education devote themselves to aiding schools, bringing about friendly coöperation of parents and teachers, originating and maintaining libraries, perpetuating the memory of the dead, giving scholarships, training for better citizenship, and the study of art, literature and music; the missionary societies devote themselves to church and religious matters; there are also clubs whose main purpose is to serve the state and government by bringing about proper legislation, educating for citizenship and influencing public sentiment for legislation; and finally, there are clubs whose main objects are to attend to industrial affairs of women, to see that equal pay for equal work is given, to attend to living conditions of working women and to establish a bond of fellowship between all business and professional women.

This article will be an attempt to reveal the activities of those clubs directly influencing home and family. From a survey of the purposes of all organizations in the state, it seems that the following are most actively engaged in discussing and improving conditions of home life: The North Carolina Federation of Women's Clubs, with a membership of over ten thousand, representing over two hundred local clubs; The North Carolina Parent-Teacher Association, composed of over one hundred local organizations after a three-year's existence; The Home Demonstration Division with a membership of over ten thousand, representing over five hundred women's clubs and as many girls' clubs; The North Carolina Branch of the King's Daughters and Sons, having twenty-six circles with a membership of over one thousand, besides eight Junior Circles; The North Carolina Federation of Music Clubs, representing about twenty-five local clubs; and The North Carolina State Nurses' Association which covers the whole of the state through its ten district associations. These organizations are attempting to raise the standard of living in North Carolina through the channels of home economics, health work, social service, child-welfare work, art, literature and music. Among the poor, conditions

are being studied and every possible effort is being made to brighten their home life, whether in family or in institutions.

In home economics, the Home Demonstration Division and the North Carolina Federation of Women's Clubs, through its home economics department occupy the first place. The Home Demonstration work is a part of the State Department of Agriculture and is carried on by 544 women's clubs with an enrollment of 10,821 and 539 girls' clubs with an enrollment of 8,453, assisted by 108 community clubs with an enrollment of 6,096, making a total of 1,191 clubs with a total enrollment of 25,370, according to the report of the State Demonstration Agent for North Carolina. These clubs furnished a total attendance at club meetings last year of 146,646; with this huge force behind it, it is not surprising that this division does a great deal for the improvement of home conditions every year. The programs for the women's clubs include discussions of food, health, gardening, beautifying premises, poultry work, dairy work, clothing, household furnishings and conveniences, household management and income earning features; the programs for the girls' clubs include discussions of cookery, sewing, poultry, household furnishing, basketry, club encampment of boys and girls, and income earning features. Every club does not attempt to carry out the entire program but each club concentrates on the subjects in which it is most interested.

The one subject of interest to practically every woman's club in the Home Demonstration Division is nutrition, with clothing, which includes millinery, remodelling, home dyeing, plain sewing, and dress designing, coming second. The State Agent in her report says: "In 1921, 2,341 demonstrations in the care, selection and preparation of food with special emphasis on nutrition were given by home agents. Nutrition booths were established at community, county, and state fairs. Another feature of nutrition work was the better-bread campaigns which were put on in 16 counties last year." Although 1921 was a year of almost continued drought, a good record in canning was made. There were 1,816,373 cans of fruits, vegetables, meats, preserves, jellies, jams, pickles, etc., valued at \$381,747.40. There were 19,139 bottles of fruit juices filled, valued at \$6,328. The agents put on 1,194 dem-

onstrations in the preservation of foods. These figures show the vast amount of work done in the home demonstration clubs. The reports on dressmaking, millinery, household furnishings, home dairy work, poultry work, and marketing show an unabated interest in this part of the division. Twenty-five hundred and sixty demonstrations in clothing were given by home demonstration agents. Five hundred and thirty-nine club girls' rooms were improved and in 917 living-rooms the furniture was done over and artistically rearranged. A big feature in the home dairy work was the campaign for the use of more milk and the demonstrations showing the value of milk in the diet. Further mention will be made of this in the health work of the clubs. An interesting phase of this division is the beautification of the home grounds. At club meetings a plant exchange was established at the proper seasons and plants, seed, shrubs, and trees transferred from one farm to another.

Coöperating with the Home Demonstration Division in home economics is the North Carolina Federation of Women's Clubs. This organization was effected at Winston-Salem in 1902, joined the General Federation in 1903, incorporated in 1913. The motto, "The Union of All for the Good of All" summarizes its aims and purposes. The simplicity and completeness of the organization make appeal to all women interested in club work. Any group of ten women may organize for any worthy cause and become a member of this powerful body. The nine departments into which the work is cast cover the range of the average woman's interests: art, civics, conservation, education, health, home economics, library extension, literature, music, and social service. These are the channels through which the work is conducted. It is through the department of home economics with its sixty clubs that a point of contact is made with the Home Demonstration Division, reaching both rural and urban communities. This department also stresses the value of nutrition, especially properly cooked food. Many clubs started courses in home economics in the schools and established milk stations for the children. Through the activity of this department many towns have opened curb markets, for example, Fayetteville, Greensboro, Kinston, Charlotte, New Bern, Elizabeth City, Chapel Hill, and oth-

ers. All these markets give promise of being a great help to the communities in which they are operated. Other interests of this department are more courses of study, rather than isolated subjects, wholesome school lunches, coöperation in the "Live-at-Home" campaign, and the budgeting of the family income.

In health, the North Carolina Parent-Teacher Association, the North Carolina Federation of Women's Clubs and the Nurses' Association have accomplished great good. The North Carolina Parent-Teacher Association was organized November 5, 1919 at Charlotte, for the purpose of bringing into closer relations the home and the school, for the good of future citizens. There are now over one hundred local organizations. Parents and teachers of a community gather at the school house at intervals to discuss problems relating to the child and the teacher. These meetings are frequently of a social and recreational nature.

The Parent-Teacher Association has been instrumental in putting on the "Milk for Health" campaign in the schools. Together with the Home Demonstration Division and civic organizations they have emphasized the importance of the use of milk as a food, especially for children. One particular object is to raise the consumption of milk to a pint a day for adults and a quart a day for children under sixteen. In one town in which the health crusade has been inaugurated by the Parent-Teacher Association, a survey showed that 319 children in a school of 398 have been induced to drink milk regularly. In another community the Parent-Teacher Association worked out a plan by which the children in school could be supplied with milk every morning at their desks.

The Federation through its department of health, has done good work during the last year. They have undertaken to support a bed at the McBrayer Sanatorium in memory of Mrs. McBrayer who was chairman of the department of health at the time of her death. It is the aim of the department to have this bed used for tubercular children whenever possible and this plan has been carried out. A scheme is under way to give special study to the subject of the disease of cancer and social hygiene for the coming year. Open air schools are being established wherever they are needed to take care of the un-

dernourished children and fresh air camps are being provided for tubercular patients. Local clubs have done a great work in health. One city club has maintained a health nurse for the community from the proceeds realized from the sale of tuberculosis Christmas seals. This club has employed a nurse to undertake health instruction under the auspices of the local club and in coöperation with the county health department. They have encouraged the organization of Mothers' Leagues for instruction in the care of babies, classes in home hygiene and the care of the sick. A class for the instruction of colored girls is conducted weekly by the same club. The local tuberculosis problem is one in which club women are always actively interested. Through the influence and efforts of the department of health a specialist in physical culture will come to the state and give physical instruction in many towns. Through the exercises she gives she plans to replace old faulty habits of living with good, healthy common-sense habits of posture, breathing, diet, and relaxation. It is through the health departments of local clubs of the federation and all others interested in health matters that the head of the section on maternal and infant information works. She is making a special appeal to them to bring the work of her bureau to individual groups. Her work was endorsed by the state convention of the Federation in 1922 and the State Agent of the Home Demonstration Division has undertaken to enlist the interest of 25,000 women in rural clubs to help carry on this work. The aims of this new bureau are to hold conferences with mothers, educating them in the care of children, to organize Little Mothers' Leagues in industrial centers and to initiate this health campaign in women's clubs and other organizations. Statistics show that many deaths of children are due to the lack of intelligent care of the mothers and the head of the maternity and infancy bureau urges the coöperation of women's organizations throughout the state in dispelling ignorance and disease by giving to the mother proper educational information regarding the care of herself and baby.

It is very difficult to try to give the proper appreciation of what the Nurses's Association has contributed to the health work of the state. They are the health work. Someone has referred to the nursing profession as being the guardian

of the sick and the well alike. The State Nurses' Association was organized in 1902 when about fifteen women gathered together to draw up a constitution and a state law regulating nursing in North Carolina. This law was passed on March 3, 1903 and revised in 1917, making it compulsory to have a state license to practice the profession of nursing in North Carolina. As an organization this association coöperates with the State Health Department in an endeavor to maintain the highest standards of health. One important phase of their work is the holding of baby clinics where children are registered and carried through different tests and measurements and the mothers are notified of defects in the children and advised as to how to remedy them. At the last convention of the Nurses' Association, they planned to assist in the \$50,000 fund for the erection of a memorial to Jane A. Delano who recruited the organization of the American Red Cross for the period of the world war and who gave 11 years of service to the Red Cross without receiving any compensation for her work. Whenever there is a question of health the Nurses' Association is the one center to be relied upon at all times. The vastness of their work makes it impossible to do justice to it in a short summary of women's work.

One of the most important contributions to the betterment of home and family life has been through the channel of social service. Those organizations actively engaged in this service are the Federation of Women's Clubs and the King's Daughters. The North Carolina Branch of the King's Daughters and Sons was organized in 1890 and now has twenty-six circles with a membership of over one thousand besides eight Junior Circles. The official magazine is the Silver Cross. As soon as the branch was organized the members undertook to build a training school for delinquent boys and after much labor they secured an appropriation from the legislature and established the Stonewall Jackson Training School near Concord. The correspondence between the Daughters and the Legislature shows how determined these women were to provide adequate training for wayward boys and how the legislature willingly coöperated with them. The operation and maintenance of this school has been the pride of the North Carolina Branch since its organization and has been officially

adopted as its main work. Some of the other undertakings are the building of a memorial bridge at the industrial school as a memorial to the boys from the school who died in France; coöperation with the Travelers' Aid; working with the Red Cross, making surgical dressings, etc., aiding orphanages; nursing the sick and supporting them in hospitals; all sorts of rescue and relief work; aiding the Salvation Army; educating girls; and providing homes for aged women. One of its most recent undertakings is the erection of a chapel at Samarcand, the home for delinquent girls. For this purpose several hundred dollars have already been subscribed and it is proposed to open it to ministers of all denominations. All the circles are wide-awake and doing a great work. One circle reports: "The principal interest is the taking care of 18 or 20 old ladies and looking after the upkeep of the home. This home is our principal thought, though we have rescued quite a number of boys and girls and found suitable homes for them, furnished wood, coal, clothing and food for several needy families, sent one hundred dollars to famine sufferers and given one hundred and fifty dollars to the Stonewall Jackson Training School, visited hospitals and homes of the sick and administered to them as best we could." Another writes: "We maintain a home for seven old ladies at a nominal board. It requires most of our time and attention to look after these old ladies, keep them warm in winter and comfortable in summer." This same circle is making plans to build a new home for aged women. It is proposed to build it of brick with a capacity for 26 bed rooms, a large living room, a dining room, baths and every modern convenience. Other circles report relief of poor, visiting sick, contributing to Stonewall Jackson Training School, adopting Armenian babies, visiting county homes, relieving sorrow, sickness and distress of all kinds, making special drives for the Near East Relief, Red Cross work, coöperation with Y. W. C. A., Y. M. C. A., Travelers' Aid, and clothing orphans at Barium Springs.

The work of the Federation in social service may be counted as one of its most important contributions to the state. Child-welfare, Samarcand, Near East Relief, friendly coöperation with ex-service men, county detention homes and supporting French and Belgian orphans are some

of the interests. This organization together with the Parent-Teacher Association coöperates with the state chairman of the bureau of child welfare. They are striving to bring about a day when every individual in North Carolina shall have the fullest opportunity for complete self-development and self-expression. The state director of the child welfare division is looking to the women's clubs to help support the state's 2,500 dependent children now in institutions and to save those not in any state home, and the women's clubs throughout the state are gladly responding. County detention homes are springing up in North Carolina and are being assisted by the women's clubs. One club in the state gave up its annual reception and donated the money saved, about \$100, to its county detention home where wayward boys are taken care of. Another pride of the Federation is Samarcand, the home for delinquent girls. It was largely through the work of the chairman of the legislative committee of the State Federation that the bill creating Samarcand was passed. Coöperating with superintendents of public welfare, they are doing all they can for the delinquent girls and their problems.

(CONTINUED IN THE JANUARY JOURNAL)

THE SOCIAL PROGRAM OF THE NATIONAL LEAGUE OF WOMEN VOTERS

GERTRUDE WEIL

THE NATIONAL LEAGUE of Women Voters is an organization of women who wish not only to vote but to use their votes to the best advantage—for the public good as well as for the protection of their own rights.

Its purpose is to develop the woman citizen into an intelligent and self-directing voter and to turn her vote toward constructive social ends.

To put this purpose into effect the League has established three principal departments of work: (1) Training for Citizenship, (2) Legislation, and (3) Efficiency in Government.

(1) Believing in an informed electorate the League aims to train women in the duties of citizenship, the principles and machinery of government, and a knowledge of conditions and problems. Through its state and local branches

the National League aims to develop a system of such training on a nation-wide scale.

(2) The League provides means by which women voters, irrespective of party affiliation, can bring their united influence to bear toward the passage of legislation which embodies the woman's point of view. The woman power in the electorate, welded together as a distinct force, is directed toward the accomplishment of definite results. The legislative program is based on a careful survey of conditions by the several standing committees and submitted to the membership of the League. The League believes that legislation should be the result of a demand that is genuine and widespread, a demand based on conviction after hearing all sides of the question, and having, therefore, the determination to persevere until the object is gained.

(3) It too often happens that the machinery of our government is controlled by powerful and selfish minorities. The League believes that the methods of taking votes, nominating candidates, writing platforms, securing legislation, and administering government must be improved to make them more responsive and responsible to public opinion. This is a prime concern of the League of Women Voters, because no other group of women is organized for this purpose and because, since women are newly enfranchised and bound by no entanglements of political precedent or mental habit, they can approach the subject freely and fairly.

The League believes that women are a distinct element in the electorate, but does not believe in a separate woman's political party; rather that women and men have a common stake in civilization, a common interest in good government, and should form a coöperating party of the body politic.

The League urges its members to enroll in the political parties, believing that the average citizen can best function through a party, since ours is a party form of government. The League holds, however, that a citizen's duty is to country first and to party second, that a party is only a means to an end, and that the end should be kept constantly in view. The women of the League do not believe in giving their consciences into the keeping of a political party, but rather that they owe it to the party to help it keep abreast of enlightened public opinion.

The JOURNAL of SOCIAL FORCES

Editorial Notes

The Journal of Social Forces

THE JOURNAL OF SOCIAL FORCES will be judged, not by its own statement of programs and policies, but by the quality of its contributions and the standard of excellence which it maintains in a distinctive field in which its efforts are needed. And yet, in addition to the very definite plan indicated by the classification of its contributions, there may well be needed, from time to time, clear statements of the scope and grasp of its work, and the opinions and conclusions of its editors. Whether such statements consist of a continuous editorial discussion, as in this issue, or whether they include signed editorials from members of the board of editors, or its reading constituency, their object will be to make available a medium of interpretation not provided in the other departments. The statement of a problem may be made coincident with the expression of policy or opinion; the discussion of topics may be grouped under the same divisions as are the current contributions of the issue; or the editorials may represent distinctive or composite discussions of themes, primary in interest, timely in presentation. In addition to the current statements with reference to departmental subjects, there are certain essential elementary considerations upon which emphasis should be placed at this time.

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An Inductive Constituency

A man, eminent in letters, writing as a southerner with broad interests, has expressed the belief that THE JOURNAL "gives every indication of becoming one of the most powerful educational influences at work in the south." And certain it is that no more gratifying service can be rendered by THE JOURNAL than to attain its primary objective, to build well for North Carolina, and to become a southern medium of study and expression. But it holds that contributions of generic value, gathered from one section of the coun-

try, are inductively of primary importance to other sections. And that, therefore, work well done in the southern states will be of interest and value to other states as well. Furthermore, because of the objectives set by THE JOURNAL, its contributions, in order to be distinctively complete and adequate, will not be limited to any one section. The south, for instance, wants and needs the best from without as well as from within its own borders. It holds that, in matters of such import as social forces, local and contemporary factors become valuable stepping stones of dead social selves to higher things of progress, rather than ultimate objectives of truth. Provincial dogmatism is no more effective in the realms of truth and thought in Chapel Hill than in New York; no more in Atlanta than in Los Angeles. This opinion of the editors has been greatly reinforced by the uniform urgent and cordial insistence, both from within the south and from without, that THE JOURNAL be not limited to a single section. More than one of the leading social theorists and social workers, including past presidents of the National Conference, have expressed the belief that such a Journal might well attain nation-wide influence. More than one of the leaders of southern thought, including President Chase of the University of North Carolina, have expressed the hope that this southern Journal might serve so well its nearest constituency that it will become a standard of excellence of its kind anywhere.

THE JOURNAL is therefore happy to announce the acceptance of contributions for the coming year, about equally divided between contributors in the south and those living in other sections of the country.

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Effective Objectives

But whatever its constituency, THE JOURNAL seeks to attain effective objectives, some more specific, some more general. To make definite, concrete, and substantial contributions to present-day critical problems of American Democracy, and to make useable to the people important facts and discussion of social life and progress is one purpose. Stated differently, THE JOURNAL will seek to contribute something, in theory, something in application, toward making democracy effective in the unequal places—the supreme test of our democracy now. It will strive to touch the

quickening social life about us. It will tend to emphasize movement, action, processes, forces. It will hope to add something to the efforts toward the increasing and utilizing of human adequacy, discussed in this issue by Professor Giddings. It will strive to contribute something toward making our society well balanced as between business, agriculture and industry, town and country, trade and commerce, people and government, extremes and means. It will strive to develop human wealth, as President Chase has put it. More specifically, it will strive to provide an inter-state medium of ideas, expression, and news, estimated to be of interest and benefit to all those who work for the public good. It will endeavor, as Dr. Wilson points out in "Library and Workshop" to increase the reading and working power of its constituency. It will hope to contribute something to the growing standards of social work and public service. It will seek to discover and promote better methods of social work for rural areas. In each of the several departments it will hope, from time to time, to make distinctive contributions of value.

* * *

Dependable Theory

Social theory will not be neglected. One of the most eminent of the younger social economists has written:

"Your proposed venture into research journalism looks very promising. There is undoubtedly a real field for such a journal. I have just one suggestion to make. Although I am not a 'certified theorist,' I should like to see some emphasis put on social theory. I have in mind neither the formal theorizings of the economists nor the cosmic generalizations of the sociologists, but rather, general and analytical statements, whose points of departure are practical problems, and which will serve—unlike the more reputable theory of the later nineteenth century—as basis for specific investigations. Of theorizing based upon absolute conceptions of rationality, self-interest, and the like, we have had quite enough. Of theory which has a content that is institutional, we need more." And again:

"Such institutional theory draws the sociologist, the historian, the economist, the modern psychologist, and the modern student of ethics together. How much material of this kind is available I do not know. But I do know that there is a great

deal of first class quality going to waste in class rooms, and that pressure from a competent editor would get a lot of it down in writing. And it seems to me that this preliminary analysis—for that is what such theory is—is just the thing which most of our social problems need above all else just now." To emphasize wherever possible, and to discover this sort of social theory will be a task well worthy of the best efforts, and each issue of THE JOURNAL will give due place to contributions of this kind.

* * *

Newer Aspects of Public Welfare

Few tasks appear more timely, or few obligations more to be welcomed than that of promoting the newer ideals of public welfare. What public education was to the last half of the century in the development of democracy, public welfare may well be to the first half of this century, and it seems entirely probable that the organization and technique of public welfare will constitute the outstanding contribution of the twentieth century toward progress in American democracy. By public welfare is meant not simply "welfare" or "human welfare," but the very definite service of democratic government which provides organization, technique and means for making democracy effective in extended application as well as in ideals, written laws, and statutes. It is very clear that the old charities and corrections have been transcended by the new reasonable, democratic, constructive, and preventive, as well as remedial service to men and women everywhere. Like public education, long considered unnecessary, dangerous, and bringing the stigma of charity upon those who received it, public welfare has begun its great service as a distinct and perhaps the last of the great stages of democracy. But also, like public education, its progress is slow and its principles not comprehended. Perhaps there is no aspect of public service today which needs interpretation more than public welfare. THE JOURNAL will devote much of its energies and space to such interpretation, both in its general articles, as in this issue with Mr. Blackburn's and in its special department devoted to this field.

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The Social Studies

Emphasis upon the social studies and upon the

increasing part which educational institutions must play in the community characterized to an unusual extent the presidential addresses of four recently inaugurated heads of leading Universities,—President Chase of North Carolina, President Angell of Yale, President Burton of Michigan, and President Farrand of Cornell. That the social sciences must constitute the heart and center of the curriculum, and that education is more and more responsible for the development of the larger community life and citizenship, are keynotes. That social problems constitute today the basis of intellectual tension, as did science and theology in other decades, is another interpretation. Similar interpretations, by those who study educational theory and social problems, by educational associations and delegated commissions, emphasize the need and timeliness for all worthy contributions in this field. For, with all that has been done and is being done, a beginning has scarcely been made, whether it be in teaching the social sciences, in making adequate studies and researches, or in interpreting the studies to the people. In this issue, "A First Course" and "Social Studies" are timely contributions of real value.

* * *

Profitable Conferences

It would not be possible to measure the work done in the last two decades by the National Conference for Social Work, and its forerunner, the National Conference of Charities and Corrections. A careful study of its annual volumes reveals an unusual amount of valuable material not obtainable anywhere else. An analysis of some of these volumes, with special reference to certain social problems, is being made and will be presented in THE JOURNAL at a later date. Likewise, many state conferences of social work have contributed largely to social progress in their respective areas. They have been pioneers in social thinking. They have led the way in social legislation. They have been prophets of the few and seers of the many. They represent a machinery and a constituency that cannot be duplicated. But perhaps the great majority do not attain to more than a tithe of their possible service. They have small attendance at meetings. Few have all-the-year programs well worked out. Few interchange ideals and programs among other states. Few maintain a continuity of effort, directed from year to year to-

ward larger goals. There are, of course, notable exceptions. But is it not possible that the state conferences working together may become uniformly more effective, through some cycle plan of program and interchange of experience and workers? Would regional conferences, joining every third or fourth year with the National Conference be more profitable? Is there place for a southern group, for instance, which shall work, on the one hand in harmony with the southern state conferences, and on the other cooperate with and strengthen the National Conference? Are other sectional groups needed? THE JOURNAL will present in the next issue a leading article discussing different aspects of this problem, and written by Mr. Owen R. Lovejoy, past president of the National Conference for Social Work.

* * *

The Church and Social Service

To work constructively and sympathetically with the churches for the extension and enactment of Christian principles of living, rather than to follow merely the easy and ineffective custom of superficial criticism is an ideal not quickly attained. It is difficult for many reasons. It is difficult because of the frequent lack of sincerity, patience, study, earnest effort, and intellectual honesty on the part of the critics. It is difficult because of the unreasoning dogmatism in the midst of the workers, both in and out of the church. With, for example, two hundred interpretations of a single passage of St. Paul, and similar differences in the interpretations of other passages, running into the thousands, and with more than two hundred denominations and creeds attempting to utilize these, it would appear on the surface that exclusive ecclesiastical dogmatism would scarcely accord with the spirit of the teachings of the Great Teacher. May we not substitute for ecclesiastical demagoguery, scarcely less tragic than that of political demagoguery, in many of the domains of the church, a constructive enacted Christianity? Shall we always be torn between the unreasoning and unreasonable dogmatism of those who are blind to the progressive keynote of the Great Teacher, and of the equally limited dogmatism of those who wish to eliminate the primary functions of the church? If only in this realm men would, at least to some extent, attempt to "measure" the work which they do! Being

measured by one's works has long been good orthodoxy in the field of Christianity. To what extent is it possible for this JOURNAL and others to coöperate in constructive work done rather than in creeds and dogmas, which may well be left to the technique of specialists? The contributions in this issue are consistent beginnings.

* * *

Race Relations

That race relations in this country will continue to constitute a major problem will scarcely be doubted by any student of affairs. That the problem of race relations in the south is largely a situation involving the white and negro races is equally apparent. But that the negro problems are becoming each year more and more a national problem is not so often recognized. It becomes very clear that THE JOURNAL, if it is to attempt comprehensive discussions and service, must face frankly this most difficult of problems. This is not easily done. That such problems cannot be adjusted or readjusted through the "let it alone" theory has become evident. That they cannot be improved through mass minded and unthinking attitudes has long been apparent. That race relations can be improved through the un-American and un-Christian methods employed by the Ku Klux Klan and other organizations claiming to be "American" and "Christian," is absurd. The unscientific and anti-social methods of unthinking agitators who bemoan the physical fact of race are equally absurd. That the whole problem can be "solved" by the South alone is untenable. The claim that it can be worked out from other sections is not in accordance with the facts. It is equally true that neither race alone can work out these problems of inter-race relationships. It is clear that there is no "solution" of such a problem in the sense of eliminating the difficulties involved. It is a problem of relations, of adjustments, of growth, of evolution, of life in its larger biological and spiritual senses. It seems clear that there is opportunity for all the agencies and groups represented in the contributions to this JOURNAL,—town and country, church and social work conference, the state and school, public and private, men and women—to join hands in the effort to make such contributions as may be possible, utilizing the general ideals and principles already stated above. THE JOURNAL will try to contribute something. It will offer contributions from both races

wherever they may be found available and adequate. This issue presents the problem from the southern viewpoint. But THE JOURNAL, while emphasizing primarily the negro problems, will not neglect other race relations whenever timely and able contributions may be offered.

* * *

Municipal Progress

In the article by Professor Merriam, quoted elsewhere in this number, the statement is made that no one need apologize for placing great emphasis upon the problems of our cities, or for seeking ample funds for the study of their problems. For, he reminds us, at least one half of their population now resides in urban areas. And the ratio is increasing. The problems of city life are therefore distinctive. It is true, the story of progress in the last two decades is an inspiring one, showing a transformation from the old days when municipal procedure was pronounced a sort of disgrace to the nation, to the present time when achievements in city building and city government constitute definite steps of progress. But the need for constructive study and work grows still greater. The small city and the town are problems alongside the larger cities. It will be the policy of THE JOURNAL to emphasize the social aspects of municipal administration somewhat after the manner of ex-Secretary of War Baker, when he affirmed that it seemed particularly wise to him to identify "the commercial and social aspects of municipal administration with the financial considerations, all of them being tied together in the mind of any really constructive municipal executive." The second point of emphasis will be that of local government, stressing the fundamentally important relations between community and government in the present-day development of American democracy. President Chase's statement is good: "Local self-government is the foundation upon which the whole structure of democracy must always rest." In this issue of THE JOURNAL only one topic is discussed: How municipal information and research can contribute to municipal progress.

* * *

Country Life Problems

But what of the other half, which resides outside the cities, in geographic representation a major portion of the population of the nation,

and in the southern and western sections a pre-eminent majority? In relation to aggregate area, and the total number of states and counties that are primarily rural, country life problems assume a distinctive importance. "The Rural Community a Bulwark of National Power" may well be a sentiment universally accepted. We may well continue to affirm that country life offers the basis for national progress in its population, its producing powers, its Americanism; but why, if country life is most valuable of all aspects of American life, have we neglected it more than any other? No satisfactory reason has been given. The explanation seems to be "just because." The country life problem may be stated: "To make the country home and community representative of the best that our national civilization can produce." THE JOURNAL will attempt to contribute something to this objective, and its ideals will include those of careful study and practical application. There is yet great limitation to provincial programs, set up from purely academic and urban areas. There are needed adapting and adaptable efforts and greater coöperation from the home areas.

* * *

Larger Contributions

Few students of modern life will deny the statement that the readjustment of life and labor as between men and women constitutes one of the major structural problems of today and tomorrow. Few will deny the fact that in the enactment of the Nineteenth Amendment is found one of the greatest achievements of history, affecting not only the fundamental problems of adjustment, just mentioned, but the theory and practice, the spirit and form of government. It seems hopefully fitting that at a time when men everywhere are struggling to be free in the larger sense of the word, and when there is promise of revitalized efforts toward social progress and social welfare, women should enter anew, as it were, the larger fields of effort. It ought to mean a newer composite citizenship of men and women not attained to before now. But it may mean more. Men have long said that the world has progressed largely in the quantity of achievement but not in the quality of mind and spirit. They have affirmed that the intellect of Plato and Aristotle represent the highest modes of intellectual attainment. They have wondered what new

era might bring to the human mind some new quality and some new stage of development entirely commensurate with the great strides of science and industry and population. Is it possible that one of the great possibilities of the age will be the contribution to the growth of a richer social mind, made deeper and more composite, by the interplay of the minds and spirits of men and women set free for unbounded development and growth? And that thereby may come a growth in the qualities of the individual mind and spirit? Certainly the experiment has never been tried. And whether this be fact or fancy will no doubt depend on the degree to which the processes of association of men and women progress in accordance with the fundamental laws of growth and the essential principles of human association and life. THE JOURNAL will tend to emphasize and welcome contributions which may help in such a process. And because such efforts must have some tangible method of measuring, the general topic of Women's Organizations has been chosen.

* * *

The Institutions

In the study, discussion and treatment of the subjects and problems represented in the departmental divisions of THE JOURNAL there seems to be a general underlying principle which needs to be assumed. It is that in this day of great potential progress, and to a great extent social reconstruction, there is need of a rebuilding and a restrengthening of the major social institutions, rather than the substitution for and breaking down of accepted institutional modes of life; but with the objective being the development of the perfected social individual rather than the unthinking so-called mass freedom. The six institutions around which social efforts thus center will be the home and family, the school and education, the state and government, the church and religion, industry and work, community and association,—each being stated in the dual terms of local form and generic value. A tentative thesis would be that whenever, in all our catalogue of failures, the individual has found tragedy, want, disease, inefficiency, untimely death, failure, some one or more of the greater institutions has failed him in his time of need—directly in his own life or through his physical or social inheritance; that society cannot hope to develop its strong individuals without the services of all six of these

institutions functioning in social modes. And that no one of the institutions can function fully if any one or more of the others fail to function. And, further, that the tragedies of broken homes, the chaos of stricken governments, the bitterness of industrial strife, the pathos of religious failures, the disease and vice of communities, and the limitations of schools, are due to human inadequacy in perfecting and causing to work together the institutions which make for the conservation and development of human wealth and for the promotion of the public good.

* * *

Personality and Standards

To be considered alongside these institutions, are the three great factors of physical environment, great personalities, and high standards for the enactment and measurement of human achievements. In its discussion of social theory, THE JOURNAL will, of course, not neglect the great forces of nature, evolution, and Providence. Nor must it neglect the great objective of all education and social effort which is found in the development of the perfecting personality of the individual. It will not neglect the development and utilization of the fact of leadership in all matters of social polity and social progress. And it will attempt to magnify high standards of work alongside standards of excellence for its literary and artistic expression, without excluding the simple exponents of every-day realism made practicably useable to the folk. These, too, it is realized, are difficult undertakings, the approximation of which may not be realized save through long efforts and adequate coöperation.

Measurement and Values

There are yet two other considerations which ought to be mentioned in this preliminary approach to THE JOURNAL's plan. The first emphasizes importance of objective measurements in social studies and social work. Perhaps nothing at this time is more important to the sociologist and social worker than the recognition and attainment of better standards and methods of measuring the results of work done and observations made. Such measurements, as presented in THE JOURNAL, will of course tend to approximation only, and will be of two general kinds: (1) Objective measurements expressed in terms of actual statistical units, position in a scale, other comparative classifications, subject to tangible measurements, and any newer methods available; (2) the more general measurements expressed in terms of relative results, progress made, reports rendered, action taken, plans evolved and executed, stories of social life and processes. In the second place, THE JOURNAL will aim earnestly and unceasingly to search for durable values not measured by superficial currents of opinion or fashion. It will strive to find and maintain certain ideals commensurate with the true principles of pioneering, which does not measure the future only by the present, or culture by comfort, or progress by provincial quantitative achievements. Its ideals are the ideals of those who work hard, believe in folks, set standards, accept limitations, and look ahead with directed optimism unafraid. The "Library and Workshop" which follows at the end of each issue, is available for miscellaneous coöperation, criticisms, communications, and minor contributions designed to help in the difficult tasks set by THE JOURNAL.

HOWARD W. ODUM.

Library and Work Shop

Book Reviews—Book Notices—
Announcements—Discussions—
Classified Lists—Programs—
Letters—Advertisements.

READING MAKETH THE FULL MAN

L. R. WILSON

Sir Francis Bacon, in his essay on "Studies," makes the significant statement that "reading maketh the full man." Two obvious truths are contained in this epigram. Thoughtful reading is universally recognized as a means by which men extend the limits of their knowledge. Again, those men whose knowledge is most extensive, and who have the power to apply it effectively in accomplishing some useful purpose, constantly find the printed page one of the most prolific sources of helpful suggestions as to the best ways and means of doing things.

In America books in the field of the social sciences have only recently come to be written in comparatively large numbers. Thousands of the problems involved in the big task of perfecting organized society which must receive careful study and concerning which men in general must be informed, have only recently been made the subject of special investigation. Consequently, the average American, however much he may have read of literature or history or the sciences, has not been an extensive reader of the literature of the social sciences, and therefore, cannot bring a full knowledge to bear upon those things which affect for good or ill the public welfare.

THE JOURNAL OF SOCIAL FORCES cannot change this situation materially. Large bodies of men who have not been familiar with social movements cannot be made to become so overnight. However, through its longer articles, THE JOURNAL does hope to acquaint that part of the general public it reaches with some of the tendencies and forces which are at work in society today, and particularly through notices of books, monographs, bearing upon social subjects and other "tools" of progress, to assist in bringing about a better understanding of them.

To this end, the attention of the readers of THE JOURNAL is directed to the book notices which appear immediately below and which will appear

CONTRIBUTORS TO THIS NUMBER OF THE JOURNAL

That Professor *Franklin H. Giddings* has written the leading article for the charter number of THE JOURNAL OF SOCIAL FORCES gives rise not only to great satisfaction on the part of its editors and constituency, but also to a definite obligation to maintain for THE JOURNAL a uniform standard of excellence. As Professor of Sociology and the History of Civilization in Columbia University, editor of the "Inter-Weekly Independent," writer of volumes of permanent value, he has made many valuable contributions to dependable sociology and statesmanship. The dean of modern sociologists, himself thinking clearly and fearlessly, advocating social righteousness, has contributed powerfully to the development of the potential of America's thinking.

Jesse F. Steiner is Professor of Social Technology in the University of North Carolina. His recent work on "Education for Social Work" which has been so favorably reviewed, was prepared while he was national director of Educational Service for the American Red Cross. *Burr Blackburn* is secretary of the State Board of Public Welfare for Georgia. *Lee Bidgood* is Dean of the School of Commerce and Business Administration in the University of Alabama. *Edgar Dawson* is executive secretary of the National Council of Social Studies and Professor of Social Science, in Hunter College, New York. *Homer Folks* writes as president of the National Conference of Social Work, from his office as secretary of the New York State Charities Aid Association. *Wiley B. Sanders* is executive secretary of the North Carolina State Conference for Social Work. *R. F. Hudson* is secretary of the Chattanooga Social Service Bureau, and president of the Tennessee State Conference for Social Work. Under the direction of *E. C. Brooks*, State Superintendent of Public Instruction, North Carolina has made unusual strides in her state educational system. *J. B. Buell* is director of organization of the American Association of Social Workers. *Mrs. Clarence A. Johnson* as Commissioner of Public Welfare for North Carolina, has carried forward the pioneering work of the State's county system with rare leadership. *C. E. Leonard* is county superintendent of Public Welfare for Wilson County, and president of the North Carolina

in subsequent numbers. They are prepared in the hope that they may lead to a more extensive reading of the literature of social forces and, thereby, to the creation of a larger group of "full" men in this particular field.

BOOK NOTICES*

THE SOUTHERN HIGHLANDER AND HIS HOMELAND. John C. Campbell, Russell Sage Foundation, New York, 1921. pp. xvi—405.

The author of *The Southern Highlander* when he worked and when he wrote embodied an ideal which ought to be followed by all those who study groups of people in the home environment. This ideal included the inquiring mind, accurate and careful methods, sympathy that brings understanding, knowledge of the background and of the present, and the ability to present and interpret adequately the facts in the case. And for this reason the volume is a contribution of permanent value, especially adapted to the readers of THE JOURNAL OF SOCIAL FORCES. From the descriptive chapters through to the "The New Appeal" Dr. Campbell maintained a high standard and his bibliography and appendices, including valuable statistical tables conclude the remarkable story presented by the late secretary of the Southern Highland Division of the Russell Sage Foundation. One could wish that it might be read by every student of American social problems.

CRIME, ITS CAUSE AND TREATMENT. By Clarence Darrow. New York: Thomas Y. Crowell Company, 1922. Pp. 292.

Those interested in the care and treatment of criminals will find in this book a clear statement of this perplexing problem from the point of view of those who contend that crime, as much as insanity and disease, deserves intelligent treatment at the hands of wise and humane specialists. The author is a lawyer with considerable experience in criminal cases and writes both out of his observations in court and his studies in criminology. The book is adapted to the needs of the general public rather than to the specialist and deserves wide reading.

THE SETTLEMENT HORIZON. By Robert A. Woods and Albert J. Kennedy. New York: Russell Sage Foundation, 1922. Pp. 499.

This pretentious volume, prepared by the joint secretaries of the National Federation of Settlements, is an authoritative and thoroughgoing discussion of the work and aims of the social settlement movement in this country. Beginning with an account of the establishment of the first social settlements in England and America, the remaining chapters present a vivid picture of their varied activities and indicate how important social and civic problems have been dealt with by settle-

* THE JOURNAL will vary its method in regard to new books. In this number a brief descriptive announcement will be the rule. In other numbers careful reviews will alternate with short notices.

(CONTRIBUTORS, continued)

Association of County Superintendents. *Worth Tippy* reinforces his former statements as executive secretary of the Department of Social Service of the Federal Council of Churches of America. *A. W. McAlister* is president of the Southern Life and Trust Company. *M. Ashby Jones* is pastor of the Ponce de Leon Baptist Church of Atlanta. *Will W. Alexander* is secretary of the Committee on Inter-Racial Relations. *Robert H. Ruff* is a member of the staff of the Extension Board of the Methodist Episcopal Church, South. *E. C. Branson* is well known to readers of the JOURNAL through his continuous researches and publications on rural social economics; he is Kenan Professor in the University of North Carolina. *Eduard C. Lindeman* is executive secretary of the American Country Life Association. *T. B. Eldridge* is Mayor of Raleigh, North Carolina. *Howard W. Odum* is Kenan Professor of Sociology, and Director of the School of Public Welfare in the University of North Carolina. *Miss Gertrude Weil* is secretary of the North Carolina League of Women Voters. *Miss Nellie Roberson* is chief of the Bureau of Public Discussion, Extension Division, University of North Carolina. *L. R. Wilson* is Kenan Professor of Library Administration and director of the Library, and of the University Press, University of North Carolina. His work in developing the North Carolina Extension Division during the last decade has received merited recognition.

OTHER CONTRIBUTORS

Among the contributors to other numbers of The JOURNAL are *Emory S. Bogardus*, *W. F. Ogburn*, *Owen Lovejoy*, *Mrs. Barclay Warburton*, *Mrs. Robert M. Seymour*, *Mrs. Alice Ames Winter*, *Harry Woodburn Chase*, *Ernest W. Burgess*, *E. A. Ross*, *Charles A. Ellwood*, *Joseph C. Logan*, *Croft Williams*, *Robert W. Kelso*, *Eduard C. Lindeman*, *James Q. Dealey*, *Byron Furbush*, *Clinton Rogers Woodruff*, *Frederick Gruenberg*, *Elizabeth Kelly*, *Ernest R. Groves*, *Andrew Sledd*, *Gerald W. Johnson*, *Fred Wilbur Powell*, to name the earlier list, exclusive of the home folks. Professor *Steiner* will continue his series on community organization and *Miss Roberson* will conclude her story of one state's organized work of women. Among others, in the next issue will appear contributions from Professor *J. L. Gillin* of the University of Wisconsin, Professor *L. A. Williams* of the University of California, Mr. *Owen R. Lovejoy*, of New York, Mr. *Morris Knowles* of Pittsburg, Judge *J. H. Ricks* of Richmond, besides important departmental contributions from various states and localities.

ment workers. The book stands out as an unique contribution to an understanding of the social settlement movement.

HISTORY OF PUBLIC POOR RELIEF IN MASSACHUSETTS, 1620-1920. By Robert W. Kelso. Boston: Houghton Mifflin Company, 1922. Pp. 200. Price \$2.50.

This book is of more than local interest to the citizens of one State for it portrays in a striking manner the historical background of America's traditional attitude toward the problem of public poor relief. The author, who was a recent president of the National Conference of Social Work and for ten years executive secretary of the Massachusetts State Department of Public Welfare, brought to this historical study a wealth of practical experience that gives value to his comments and conclusions. The publication and study of such books as this will go far toward building up a public opinion that will demand an intelligent administration of poor relief funds.

THE IMMIGRANT PRESS AND ITS CONTROL. By Robert E. Park. New York: Harper and Brothers, 1922. Pp. 488. Price \$2.50.

Students of the immigration problem cannot afford to ignore this book which constitutes the 7th volume of the series of Americanization studies prepared under the direction of the Carnegie Corporation of New York. The point of view of this volume is that Americanization is not a mere mechanical process imposed upon our immigrants but consists rather in a welding together of both native and foreign born into an ever broadening national life to which both will make their effective contribution. This study of the immigrant press gives small comfort to those who especially during the late war tried to suppress the foreign language newspapers in this country on the ground that they interfered with the acceptance of American ideals. On the contrary the author emphasizes the fact that the immigrant press is a strong factor in assimilation.

COMMUNITY LIFE AND CIVIC PROBLEMS. By Howard Copeland Hill. Boston: Ginn and Company, 1922. Pp. 528.

In writing this book the author has sought to make the study of civics more interesting to the student. He does this by discussing some of the important problems and institutions of modern life at some length and by a generous use of illustrative material. The book is divided into four parts. In Part One are treated the chief characteristics of group life beginning with the family, then the school, the church, and the community. The problems of community welfare are discussed in Part Two. Part Three deals with industrial society. In Part Four there is a discussion of government and political parties. By this systematic arrangement of material the student can very easily understand the subject matter. Beginning with the family he gradually goes through the whole organization of life in all its complexities. At the end of each chapter questions are raised and problems given that serve to broaden the minds of the student. There are two appendices, one

TRAINING SCHOOLS FOR PROFESSIONAL SOCIAL WORK

The following institutions are members of the American Association of Training Schools for professional social work:

BRYN MAWR COLLEGE:

Carola Woerishoffer Graduate Department of Social Economy and Social Research
SUSAN KINGSBURY, Bryn Mawr, Pa.

CARNEGIE INSTITUTE:

Margaret Morrison School, Department of Social Work
MARY CLARK BURNETT, Pittsburgh, Pa.

UNIVERSITY OF CHICAGO:

Graduate School of Social Service and Administration
L. C. MARSHALL, Chicago, Ill.

JOHNS HOPKINS UNIVERSITY:

Department of Political Economy
THEO JACOBS, Baltimore, Md.

LOYOLA UNIVERSITY:

School of Sociology
FREDERIC SIEDENBURG, Chicago, Ill.

UNIVERSITY OF MINNESOTA:

Course for Social and Civic Work
FRANK J. BRUNO, Minneapolis, Minn.

MISSOURI SCHOOL OF SOCIAL ECONOMY:

GEORGE B. MANGOLD, St. Louis, Mo.

NEW YORK SCHOOL OF SOCIAL WORK:

PORTER R. LEE, New York City, N. Y.

UNIVERSITY OF NORTH CAROLINA:

School of Public Welfare
HOWARD W. ODUM, Chapel Hill, N. C.

OHIO STATE UNIVERSITY:

Department of Social Work, College of Commerce and Journalism
JAMES E. HAGERTY, Columbus, Ohio.

UNIVERSITY OF OREGON:

School of Social Work
PHILIP A. PARSONS, Portland, Oregon.

PENNSYLVANIA:

School of Social and Health Work
KENNETH L. M. FRAY, Philadelphia, Pa.

SCHOOL OF SOCIAL WORK AND PUBLIC HEALTH:

H. H. HIBBS, JR., Richmond, Va.

SIMMONS COLLEGE:

School of Social Work, Boston, Mass.

containing the constitution of the United States, and the other, some very interesting facts about our nation.

This book is without doubt one of the best textbooks in civics that has appeared in the field. It is the most accurate and serious attempt to follow the recommendation of the Committee on Social Studies of the National Education Association.

THE RECONSTRUCTION OF RELIGION. By Charles A. Ellwood. New York: The Macmillan Company, 1922. Pp. 322.

One of the most notable books of a generation. Few volumes in recent years have had so wide commendation from so varied and distinguished readers. Twenty thousand copies should be sold and forty thousand readers should profit by it during the next year. THE JOURNAL will publish a critical review of *The Reconstruction of Religion* at an early date.

MUD HOLLOW. Simon N. Patten. Dorrance, Philadelphia, 1922. pp. 382.

A book of fiction, written in the later years of a distinguished social-economist and dedicated "To those who love their ancestry, their Church, their Home, America, all her idols—yet can laugh," might well be searched out as something different. It is. And it conforms to the stimulating methods which would be expected from Dr. Patton—in the last book he wrote. As a work of fiction, judged by that alone, this volume "from soil to soul" will not rank high, but it is doubtful whether any will read it without pleasure and thought. Its formal "XXI" chapters in the first part, and its corresponding "21" in the second part seem typical of some of the mechanical form that is not always acceptable. Its story of romance centering around the life of the West, with the "newer" young woman of spontaneity and audacity and the athletic philosopher is full of discussion of the difficult social problems in the way of evolution in its broader sense. Perhaps for that reason many will not wish to read it through; many others will.

POVERTY AND DEPENDANCY. By John Lewis Gillin. New York, Century Co., 1921. Pp. 707.

Students of poverty as well as social workers engaged in work with the dependent classes will find in this volume a comprehensive and unusually well balanced discussion of this perplexing problem. While prepared primarily as a textbook for college classes it is adapted equally well to the needs of the ordinary reader who desires accurate information about the conditions of poverty and the varied methods of dealing with dependents. The large amount of scattered material brought together by the author and his thoroughly scientific method of treatment make this volume a unique contribution in its field. A wide reading of this book would go far toward developing a public opinion that would demand more intelligent treatment of the victims of poverty.

STUDIES IN THE HISTORY OF HUMAN SOCIETY. By Franklin H. Giddings. The Macmillan Company, New York, 1922. Pp. 308.

Although this latest book of Professor Giddings is made up of a series of consecutive separate studies it

(TRAINING SCHOOLS, continued)

SMITH COLLEGE:

Training School for Social Work
EVERETT KIMBALL, Northampton, Mass.

UNIVERSITY OF TORONTO:

Department of Social Service
J. A. DALE, Toronto, Canada.

WESTERN RESERVE UNIVERSITY:

School of Applied Social Science
JAMES ELBERT CUTLER, Cleveland, Ohio.

STATE CONFERENCES FOR SOCIAL WORK

Future issues of the JOURNAL will reserve space for a complete directory of all State Conferences for Social Work, listed by states, giving the designation of the conference, executive secretary in charge, and the general time for the annual meeting, as, for example:

FLORIDA:

The Florida Conference for Social Work
MISS ELIZABETH COOLEY, Miami. April.

COLORADO:

Colorado Conference of Social Work
CHARLES I. MADISON, Boulder. October.

TENNESSEE:

Tennessee Conference for Social Work
R. F. HUDSON, Chattanooga. April.

NORTH CAROLINA:

North Carolina Conference for Social Service
WILEY B. SANDERS, Chapel Hill. February.

MICHIGAN:

State Conference of Social Work
MISS GRACE E. CONE, Lansing. Fall.

SOUTH CAROLINA:

The State Conference for Social Work
MISS CHAUNCEY BLACKBURN, Columbia. November.

TEXAS:

Texas Conference for Social Work
DR. CARRIE WEAVER SMITH, Gainesville. October.

IOWA:

Iowa State Conference of Social Work
MISS LOUISE COTTRELL, Iowa City. Fall.

NEW JERSEY:

New Jersey State Conference of Social Work
S. GLOVER DUNSLEATH, Newark. October.

MASSACHUSETTS:

Massachusetts State Conference of Social Work
RICHARD K. CONANT, Secretary, State House, Boston, Mass.

nevertheless makes an admirable unity as a book of Sociology. Nor are those who have anticipated the appearance of the book disappointed. It is such a volume as will give the sociologist courage and confidence. It is a book of tested theory, of revised Sociology, duly rectified through corrected fundamental notions and inductive data. Its revised statements and its newer contributions are in such accord with the author's former studies as to give new confidence in the progressive conclusions which he makes. It is difficult to choose among the chapters. However, his "Significance of Culture," "The Economic Ages," "The Quality of Civilization," "A Theory of History" are outstanding as are his later chapter on "Social Theory and Public Policy" (originally written in 1910 but standing the test of developments since 1914) and "The Costs of Progress." His contribution to the theory of "Human Adequacy" seems to this reviewer one of the most important ever made. The volume of sixteen chapters is divided into three parts: Historical, Analytical, and Synthetic; and in the last chapter the reader may find a clear statement of Professor Giddings' approach to a distinctive system of Sociology. Readers of THE JOURNAL will want to follow this with expectations of the new volume now being prepared by Professor Giddings.

THE HISTORY OF SOCIAL THOUGHT. By Emory S. Bogardus. The University of Southern California Press, Los Angeles, 1922. Pp. 500.

Professor Bogardus has produced a volume which has been needed for a long time. No other presentation of the outlines of social theory and social thinking have combined the comprehensiveness, directness, simplicity of form and style. It is written for students not advanced; but it is a tribute to the book that advanced students and general readers will find in it sources and materials for great satisfaction. Professor Bogardus has not been afraid to admit that the volume ought to stimulate its readers, not only to a desire for more knowledge, but to more enthusiasm in life, more ambition in work, more faith in the future. The volume maintains the high standard which the readers have come to expect from the editor of *Applied Sociology*.

THE CHURCH IN THE PRESENT CRISIS. By William Allen Harper. Revell, New York and Chicago, 1922. Pp. 272.

In this his latest volume President Harper has combined a vigorous and forceful discussion with a cheerful and optimistic outlook. He is able to discuss the problems of the Church in a sympathetic and constructive way, critically and severely at times perhaps, but never losing sight of the main objectives and mission of the Church as he sees it. To align itself with truth and scholarship, rather than against it; to find social service a great companion obligation alongside the better evangelism; to build on and beyond the "faith of the Fathers"—rather than to live in the past—these and others are representative keynotes for the Church in the present crisis. A book to be read.

STATE DEPARTMENTS OF PUBLIC WELFARE

Listed by states, departmental designation, executive officer, and corrected from official information available to date.

A REASONABLE OBJECTIVE: *An Effective Department of Public Welfare in Every State in the Union.*

ALABAMA:

Child Welfare

MRS. L. D. BUSH, Secretary, Montgomery.

ARIZONA:

Child Welfare

MRS. H. A. GUILD, Secretary, Phoenix.

ARKANSAS:

Charities and Corrections

MRS. MARGARET FORD, Secretary, Little Rock.

CALIFORNIA:

Charities and Corrections

HAROLD E. SMITH, Secretary, Sacramento.

COLORADO:

Charities and Corrections

MRS. ALICE ADAMS FULTON, Denver.

CONNECTICUT:

Public Welfare

CHARLES P. KELLOGG, Secretary, Hartford.

DELAWARE:

Charities

J. HALL ANDERSON, Dover.

FLORIDA:

State Institution

L. B. EDWARDS, Secretary, Tallahassee.

GEORGIA:

Public Welfare

BURR BLACKBURN, Secretary, Atlanta.

IDAHO:

Public Welfare

DAVID BURRELL, Commissioner, Boise.

INDIANA:

Charities

AMOS W. BUTLER, Secretary, Indianapolis.

IOWA:

Control

ILLINOIS:

Public Welfare

C. H. JENKINS, Springfield.

KANSAS:

Administration

MALCOLM M. GRAY, Secretary, Topeka.

BIBLICAL BACKGROUND FOR THE RURAL MESSAGE. By Edwin L. Earp. The Association Press, New York, 1922. Pp. 77.

This small volume is among the first efforts, if not the first, to adapt the Group-Bible-Study idea, specifically to rural workers and rural peoples. Throughout the whole book, the author capitalizes one very prominent characteristic of rural folk, namely, that of a profound faith in the Divine authority of the Holy Scriptures. By use of the Scriptural basis, he overcomes the objections commonly encountered in trying to install a modern rural program, namely, the slowness of the people to accept "outside advice" or "new ideas." To bring about a rural survey, for instance, he would modernize the Biblical story of the "Going Over to Spy Out the Land of Canaan"; or for a movement to raise the breed of dairy herds, the old story of Pharaoh's dream, where "The Lean Kine Ate up the Fat Kine."

So, on this basis, he takes his logically arranged program for rural life, and divides it into lesson topics. The discussion outline of each topic begins with a carefully selected passage of Scripture, which furnishes a clear background for the discussion. The volume is divided into two books, the first dealing with the material resources and economic values of rural life, and the other, with its moral and spiritual resources. The method of the book depends on group-discussion, and the form of each lesson provides for (1) the Scripture selection, with thoughts germane to the community's needs; (2) selection and discussion of community needs clearly paralleled to the Scriptural reference given; (3) ending each lesson with a list of four or five very vital questions on the subject at hand.

This book is a helpful contribution to the work of all who are actively interested in a rural program.—H. F. COMER.

ANNALS OF THE AMERICAN ACADEMY

The editor-in-chief of the American Academy of Political and Social Science, Clyde L. King, announces a special number of THE ANNALS for January devoted to Public Welfare in the United States, which will be of interest to the readers of THE JOURNAL OF SOCIAL FORCES. THE ANNALS in this number will undertake to interpret on a larger scale the whole Public Welfare movement and tendencies in relation to the institutional modes of life, social agencies, and social work.

The editor of this volume is HOWARD W. ODUM, and articles have been promised by HENRY GRAVES, H. W. CHASE, ROBERT W. KELSO, JOSEPH K. HART, SAMUEL P. CAPEN, GEORGE VINCENT, JOSEPH C. LOGAN, RAYMOND FOSDICK, J. L. GILLIN, S. P. BRECKENRIDGE, FRANCIS H. McLEAN, C. C. CARSTENS, HOWARD NUDD, LUTHER GULICK, ARTHUR TODD, V. V. ANDERSON, A. H. KUHLMAN, J. M. BALDY, FRANK

(STATE DEPARTMENTS, continued)

KENTUCKY:

Charities and Corrections

JOSEPH P. BYERS, Commissioner, Lexington.

LOUISIANA:

Charities and Corrections

DR. MAUDE LOEBER, Secretary, New Orleans.

MAINE:

Charities and Corrections

JAMES P. BAGLEY, Secretary, Augusta.

MARYLAND:

Aid and Charities

WM. J. OGDEN, Secretary, Baltimore.

MASSACHUSETTS:

Public Welfare

RICHARD K. CONANT, Commissioner, Boston.

MICHIGAN:

Public Welfare

MARL T. MURRAY, Lansing.

MINNESOTA:

Control

DOWNER MULLIN, Secretary, St. Paul.

MISSISSIPPI:

No Board or Department

MISSOURI:

Public Welfare

HOMER TALBOT, Secretary, Columbia.

MONTANA:

Charities and Reform

MRS. CORA E. THOMAS, Secretary, Helena.

NEBRASKA:

Public Welfare

H. H. ANTLES, Secretary, Lincoln.

NEVADA:

No Department

NEW HAMPSHIRE:

Charities and Corrections

WM. J. AHERN, Secretary, Concord.

NEW JERSEY:

Institutions and Agencies

BURDETTE G. LEWIS, Commissioner, Trenton.

NEW MEXICO:

No Board

NEW YORK:

Charities

CHAS. H. JOHNSTON, Secretary, Albany.

NORTH CAROLINA:

Public Welfare

MRS. CLARENCE A. JOHNSON, Commissioner, Raleigh.

WATSON, HASTINGS H. HART, RICHARD W. WALLACE, GERTRUDE VAILE, WORTH M. TIPPY,

AMERICAN SOCIOLOGICAL SOCIETY

Arrangements have been completed for the 17th annual meeting of the American Sociological Society in Chicago, from December 27th to 29th. President James P. Lichtenberger has announced the following general program, the leaders only of each discussion being given at this date:

Wednesday, 27th, 8 P.M.—Joint meetings with Economic and Statistical societies for presidential addresses.

Thursday, 28th, 10 A.M.—Social Theory and Social Evolution. *W. G. Weatherly*, University of Indiana.

12:30 P.M.—Luncheon conferences

a. Community Problems, *Robt. E. Park*, University of Chicago.

b. Rural Sociology, *John M. Gillette*, University of North Dakota.

3 P.M.—Biological Factors of Social Causation, *Frank H. Hankins*, Smith College.

8 P.M.—Foundations of Education in Sociology, *David Snedden*, Columbia University.

Friday, 29th, 10 A.M.—The Organization of Social Research, *Dr. Lucile Eaves*, Boston, Mass.

12:30 P.M.—Luncheon Conferences

a. Teaching of Social Science, *E. C. Hayes*, University of Illinois.

b. Training Social Workers, *J. E. Cutler*, Western Reserve University.

3 P.M.—Psychological Factors of Social Causation, *E. S. Bogardus*, University of California.

7:30 P.M.—Annual dinner.

Professor *Ernest W. Burgess*, University of Chicago, is secretary of the society.

MEETING OF THE AMERICAN ASSOCIATION

Meeting with the American Sociological Society in Chicago during the holidays will be the American Association of Training Schools for Professional Social Work. The Christmas program will continue the plan followed at the last two meetings which provided for the presentation of the work and methods of one or more Schools. At the forthcoming meeting the North Carolina School of Public Welfare will provide the basis for the opening discussion.

THE INDEPENDENT'S NEW PLAN

The Independent has inaugurated with the academic year 1922-23 one of the greatest steps forward in our educational history for the study

(STATE DEPARTMENTS, continued)

NORTH DAKOTA:

Administration

CHARLES LEISSMAN, Secretary, Bismarck.

OHIO:

Public Welfare

H. S. MCYEAL, Director, Columbus.

OKLAHOMA:

Charities and Corrections

WM. D. MATTHEWS, Commissioner, Oklahoma City.

OREGON:

Control

R. B. GOODWIN, Secretary, Salem.

PENNSYLVANIA:

Public Welfare

J. M. BALDY, Commissioner, Harrisburg.

RHODE ISLAND:

Penal and Charitable Commission

GEORGE T. GORTON, Secretary, Providence.

SOUTH CAROLINA

Public Welfare

G. CROFT WILLIAMS, Secretary, Columbia.

SOUTH DAKOTA:

Charities and Corrections

C. M. DAY, Secretary, Sioux Falls.

TENNESSEE:

Charities

W. BAXTER GASS, Secretary, Nashville.

TEXAS:

Control

SAM H. CARTER, Secretary, Austin.

UTAH:

No Board

VERMONT:

Charities and Probation

WM. J. JEFFREY, Secretary.

VIRGINIA:

Public Welfare

FRANK BANE, Commissioner, Richmond.

WASHINGTON:

Control

WEST VIRGINIA:

Children's Guardians

L. H. PUTNAM, Secretary, Charleston.

WISCONSIN:

Control

M. J. TOPPINS, Secretary, Madison.

WYOMING:

Charities and Reform

MRS. CORNELIA B. MILLS, Secretary, Cheyenne.

THE YALE REVIEW

Edited by WILBUR CROSS



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Some of the contributors to recent numbers are H. G. Wells, Hilaire Belloc, Edwin Grant Conklin, Agnes Repplier, Jane Addams, Rev. Francis E. Clark, Emma Ponafidine, Henry van Dyke, R. C. Leffingwell, Frederick Jackson Turner.

Articles to appear in early numbers of *The Yale Review* are:

The Weather Chart of Population by C. Reinold Noyes.

Mr. Noyes discusses the problem of over-population chiefly as it menaces the United States.

The Recall to Theology by Francis G. Peabody.

Dr. Peabody boldly challenges recent tendencies in the Church.

The New Knowledge of the Atom by W. L. Bragg.

Professor Bragg is one of the leading authorities on radio-activity.

The humorous Essay by Wilbur Cross.

A discussion of recent American humor.

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Editor-in-chief, FRANKLIN H. GIDDINGS; AUGUSTUS S. BEATMAN, PERCIVAL CHUBB, FRANK CODY, JOHN COTTON DANA, JOHN H. FINLEY, HAROLD DE WOLF FULLER, RICHARD M. GUMMERE, WALTER S. HINCHMAN, FRANCIS W. HIRST, W. A. JESSUP, CHARLES H. JUDD, FREDERICK HOUK LAW, HOWARD W. ODUM, M. V. O'SHEA, EDWIN E. SLOSSON, HENRY SUZZALLO, HORACE D. TAFT, J. ARTHUR THOMSON, HENRY VAN DYKE, HENDRICK WILEM VAN LOON, MARY E. WOOLLEY.

ANNUAL MEETING NATIONAL MUNICIPAL LEAGUE

The eighth annual meeting of the National Municipal League will be held in Philadelphia November 23rd to 25th and will be the occasion for "Old Home Week" with the League. Subjects discussed will include "The Administration of Criminal Justice," "Public Utilities," "Budget Systems," "Standards of Civil Service Reform," "The Direct Primary." The complete program can be obtained from Secretary H. W. Dodds, 261 Broadway, New York City.

MEETING OF THE ACADEMY

The American Academy of Political and Social Science, founded in 1889 to provide a national forum for the discussion of political and social questions, will hold its annual meeting extending over the two days of November 23rd and 24th. Part of the program will be in joint session with the program of the annual meeting of the National Municipal League. The full program can be obtained from the Secretary, Professor J. P. Lichtenberger, University of Pennsylvania, Philadelphia, Penn.

AMERICAN EDUCATION WEEK

American Education Week, December 3-9, will have the proclamation support of the President of the United States, Governors of the several States, Mayors of Cities, and others.

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The very week the treaty was signed making Ireland a free state, The Survey was again on the job with a special number which "gave the facts and sentimental aspects necessary to understand Ireland as no other periodical and no book in any language has given them."

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In selecting contributors, the editors of The Survey rate experience and contact with life higher than fine writing. They believe that the men and women who have had a hand in making the pie know best what ingredients were used. The result is vivid first-hand accounts of real experiences. Such articles are supplemented by a staff of trained investigators and writers.

Among the many contributors to The Survey are: Hendrik Willem Van Loon, Robert W. Bruere, Edward T. Devine, Dr. Haven Emerson, Prof. Roscoe Pound, Joseph K. Hart, Paul L. Benjamin, Arthur Gleason, Prof. William Z. Ripley, Alexander Johnson, Graham Taylor, John Palmer Gavit.

Paul U. Kellogg, Editor

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The JOURNAL of SOCIAL FORCES

Published Bi-Monthly at the University of North Carolina

CHAPEL HILL

Readers will be glad to learn of the cordial response which has followed the announcement of the publication of *The JOURNAL of SOCIAL FORCES* beginning November, 1922. Its advance commendations and charter subscribers are representative of a wide area, a marked interest, and a distinguished service. In addition to the confidence and enthusiasm of those in North Carolina and other Southern states, expressions from leading educators, sociologists and social workers outside the South give assurance of adequate coöperation and substantial results.

"I feel sure," writes Professor William Fielding Ogburn of Columbia University, "that *The JOURNAL of SOCIAL FORCES* will succeed, further, because it is filling a need not hitherto met by any journal; that is, it is making its appeal on the basis of practical local and national issues." And Professor Charles A. Ellwood of the University of Missouri writes, "Such a periodical has been needed for a long time." The Secretary of the American Sociological Society, Professor Ernest W. Burgess of the University of Chicago (and also one of the editors of *The American Journal of Sociology*) says: "There is a real place in the field of Sociology and Social Work for this new publication." Robert W. Kelso, as President of *The National Conference for Social Work*, wrote: "The forecast seems to me very substantial and highly attractive. Your title may well become a great national name." And among many other similar and valued expressions is that of Professor Franklin H. Giddings of Columbia University, the dean of modern social theorists, in which he affirms: "It is outstanding and in good taste."

May we express the hope that for you, your friends, your library, there will be found in *The JOURNAL of SOCIAL FORCES* values which will enlist a cordial interest, an active coöperation, and a justifiable pride in its success.

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